DOCUMENT RESUME

ED 206 157 FL 012 364

AUTHOR Scotton, Carol Myers; Orr, Gregory John
TITLE Learning Chichewa: Book 1, Lessons 1-10. Peace Corps Language Handbook Series.
INSTITUTION Michigan State Univ., East Lansing. African Studies Center.
SPONS AGENCY Peace Corps, Washington, D.C.
PUB DATE 80
CONTRACT PC-79-043-1033
NOTE 552p.: For related documents, see FL 012 365-366.
LANGUAGE Chichewa: English

EDRS PRICE MF02 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS African Culture: African Languages; Communicative Competence (Languages): *Cultural Activities: *Dialogs (Language): *Grammar: *Pattern Drills (Language): Postsecondary Education: Second Language Learning: Textbooks: Uncommonly Taught Languages: Vocabulary Development
IDENTIFIERS *Chichewa: Malawi

ABSTRACT

These lessons in Chichewa, the official language of Malawi, aim to enable the student to achieve working competency in the language in the shortest time possible. The "A" lessons in the book present basic grammatical patterns through explicit discussions of the patterns involved. The "B" lessons present language in use. They contain dialogs, monologs, narratives, proverbs, riddles, and exercises based on these forms of communication. The text is illustrated with pen-and-ink drawings. (AMH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED206157

PEACE CORPS

LANGUAGE HANDBOOK SERIES

These materials were developed under the auspices of the African Studies Center at Michigan State University.

Project director and editor — Carol Myers Scotton

Assistant director and editorial assistant — Gregory John Orr

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY
Carol Myers Scotton
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
- Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

FL 012 364

International Copyright c 1980 by Carol Myers Scotton and the African Studies Center at Michigan State University. All Rights Reserved. No parts of these materials may be reproduced, stored in a retrieval system, or transmitted in any form or by any means except by ACTION/Peace Corps or other agency of the U.S. government or with the prior written permission of ACTION/Peace Corps, a U.S. government agency, the African Studies Center at Michigan State University, or Carol Myers Scotton.

Peace Corps contract # 79-043-1033

TABLE OF CONTENTS

Page

FORWARD 1

INTRODUCTION 4

A MESSAGE TO THE STUDENTS 24

LESSON 1A 28
  1.2 Noun Classes (1/2, 1a/2, 3/4) 31
  1.3 Verb 'be' -li/ndi 42
  1.4 Personal Pronouns 45
  1.5 Summary Exercises 48
LESSON 1B 'Moni! 'Greetings' 58

LESSON 2A 70
  2.2 Noun Classes (5/6, 7/8) 73
  2.3 Verb 'be' -li/ndi 80
  2.4 Locatives: Pa/Ku/Mu (Noun Classes 16/17/18) . . 86
  2.5 Verb -li ndi 'have' 96
  2.6 Summary Exercises 98
LESSON 2B Mwagona bwanji? 'How are you?'. 110

LESSON 3A 120
  3.2 Noun Classes (9/10, 12/13) 123
  3.3 Locational Demonstratives 130
  3.4 Yes/No Questions 134
  3.5 Question-word Questions 138
  3.6 Summary Exercises 141
LESSON 3B Kwa Chimono 'At Chimono's House' 152

Page

LESSON 4A 163
4.2 Verb Form 167
4.3 The Present Progressive/Continuous 167
4.4 Noun Classes (15, 14/6) 171
4.5 The Habitual Aspects 174
4.6 Interrogative: Bwanji? 'How?' 178
4.7 Summary Exercises 180
LESSON 4B Anzanga 'My Friends' 191

LESSON 5A 205
5.2 The Present Perfect 208
5.3 More Demonstratives: -no and -ja 216
5.4 Relational Locative Nouns 223
5.5 Summary Exercises 227
LESSON 5B Pamsewu 'On the Street' 235

REVIEW EXERCISES (LESSONS 1 - 5) 246

LESSON 6A 252
6.2 Verbs: Simple Past 256
6.3 Object Prefixes 262
6.4 Modifiers (AP + stem: numbers, how many) 268
6.5 Relative Pronouns (AP + -mene) 277
6.6 Summary Exercises 280
LESSON 6B Kuchipatala 'At the Hospital' 285

LESSON 7A 296
7.2 The Future Tenses 299
7.3 Time Expressions. 305
7.4 When? 308
7.5 More Relative Pronouns 'Whose, The One' 309
7.6 The Other/Another/Some (AP + -ina) 312
7.7 Summary Exercises 317
LESSON 7B Kalipentala 'A Carpenter' 321

Page
LESSON 8A 333
8.2 Verb Root + -e 336
8.3 Subjunctive. 336
8.4 Directives (Imperatives, Subjunctive, -Yenera). . 339
8.5 Negative Directives 347
8.6 Directives with Object Prefixes. 349
8.7 'Why?' Questions. 351
8.8 Summary Exercises 353
LESSON 8B Kuphika Nsima 'Cooking Nsima' 360

VERB REVIEW 371

LESSON 9A 384
9.2 Modifiers 387
9.3 Modifiers (AP + 'a': possessives, qualifiers) . . 387
9.4 May/Can/Able 399
9.5 Summary Exercises 404
LESSON 9B Kumsika 'At the Market' 409

LESSON 10A 420
10.2 More Time Expressions 423
10.3 Relative Pronouns with Locative APs. . . . 430
10.4 Demonstratives with -mene. 434
10.5 Summary Exercises 438
LESSON 10B Ndikufuna Ntchito 'I want work.' . . . 444

REVIEW EXERCISES (Lessons 6 - 10). 456

TRANSLATIONS 462

REFERENCE GRAMMAR 480

VOCABULARY LIST 503

INDEX OF TAPE RECORDINGS

LESSON 1B
- Dialogue 1.1
- Supplementary Dialogue 1.7
- Supplementary Dialogue 1.8

LESSON 2B
- Dialogue 2.1
- Dialogue 2.7

LESSON 3B
- Dialogue 3.1
- Dialogue 3.5.6

LESSON 4B
- Dialogue 4.1
- Monologue 4.5
- Monologue 4.7.9

LESSON 5B
- Dialogue 5.1
- Dialogue 5.5.8

LESSON 6B
- Dialogue 6.1

LESSON 7B
- Monologue 7.1

LESSON 8B
- Text 8.1

LESSON 9B
- Dialogue 9.1

LESSON 10B
- Dialogue 10.1
- Supplementary Dialogue 10.6
- Text 10.8

ACKNOWLEDGEMENTS

Many people have given us their time and the benefit of their expertise in our preparation of the Learning Chicheŵa packet. For discussions on grammatical points, we especially want to thank Mr. E.J. Chadza, Secretary of the Chicheŵa Board of Malaŵi, a gentleman, a scholar, and a source of inspiration; Dr. J.K. Louw, now of the University of South Africa, but a long-time resident of Malaŵi and an avid student of Chicheŵa; Dr. Sam Mchombo, head of the Department of Chicheŵa at Chancellor College, University of Malaŵi; Dr. Hazel Carter, School of Oriental and African Studies, University of London; and Mr. Alfred Mtenje and Mr. Francis Moto, Department of Chicheŵa, Chancellor College, University of Malaŵi.

We wish to thank our language resource persons for their efforts and insights. Mr. John Chiwala Banda, Chicheŵa Working Board, was a major resource person and also diligently ferreted out errors in Chicheŵa usage in our first draft of the materials. Others whose help was invaluable were Mr. Rajab Sulaimana, who worked with us extensively when he was completing his doctoral degree at Michigan State University; Mr. Ernest John Haundi, Chicheŵa Board, who helped us mark tone on the dialogues; and Mr. Hexton Chimkono, Mr. H. Y. Mateche, and Mr. G. M. Bulirani, who, while students at Chancellor College, served as resource persons. We especially want to thank Mrs. Patricia Pagaja for her help in recording tapes of the dialogues at the Zomba studio of the Malaŵi Broadcasting Corporation. We want to thank Mr. Chiwala Banda, Mr. Haundi, Mrs. Pagaja, and Miss Emmie Mandala for serving as actors in the taped dialogues.

We would also like to thank Peace Corps director Mr. Ernest Yancey, assistant director Mr. Richard Ainsworth, and other staff members of the Peace Corps office in Lilongwe, Malaŵi for their help during our research in Malaŵi.

Special thanks go to three graduate students at Michigan State University. Ms. Jan Behrs produced an excellent first draft of the Teacher's Manual. Mr. Juanquin Villa-Baretto's editing work on the final draft of the manual was appreciated, as was Mr. Jeffrey Hadebe's work on the dictionary. Mr. Robert Brent did most of the fine illustrations, with Ms. Sharon Cooper also making her contribution.

We appreciated comments on the first few lessons from the following consultants: Professor Grover Hudson, Michigan State University; Dr. Sam Mchombo, University of Malaŵi; Professor James Redden, Southern Illinois University; and Ms. Lee Trithart Weiss, UCLA doctoral candidate.

Finally, we want to thank those administrative and secretarial persons at Michigan State University who helped us. Dr. David Wiley, Director of the African Studies Center, was an important source of encouragement; Ms. Anne Schneller aided us with administrative concers; Ms. Melba Lacey provided cheerful and accurate advice about financial matters; Ms. Kay Irish was always willing to help with important administrative details. We want to thank Mrs. Linda Hanson, who typed the first draft and part of the final draft. Special thanks go to Mrs. Jan Meade, who came in at a crisis point and typed much of the final draft. Ms. Nancy Radtke, Ms. Susan McMahon and Ms. Erin Byrnes also deserve thanks for their typing. We also thank our editorial assistants, Ms. Marie Pane and Ms. Margaret Corcoran.

We, of course, take responsibility for any errors in the forms or interpretations we have provided for Chicheŵa.

Carol Myers Scotton
Project Director

Gregory John Orr
Project Associate

Michigan State University
African Studies Center
East Lansing, Michigan 48824

FORWARD

The goal of the three books that make up this *Learning Chicheŵa* packet is to enable students to develop a working competency in Chicheŵa within the shortest time possible, with the minimum of strain, and with the maximum of satisfaction. Achieving working competency and satisfaction means that students will be able to participate in conversations about everday events because they have a knowledge of everyday vocabulary, but more importantly, because they are able to put into use the basic grammatical patterns of Chicheŵa in order to talk about such daily activities as planning to do something tomorrow, telling someone about what happened yesterday, asking someone to do something, or describing something, etc. The three books in the packet are (1) ten lessons which introduce the student to Chicheŵa language patterns and put those patterns to use; (2) a second set of ten lessons which extend the first set and a set of supplementary cultural and technical language materials; and (3) a teacher's manual. The lessons books include 'A lessons' and 'B lessons'.

The 'A lessons' teach the student the basic grammatical patterns of Chicheŵa. This teaching is accomplished through explicit discussions of the patterns involved. In some senses, these discussions follow the model of traditional grammars; however, the traditional model has been severely modified in a number of important aspects:

(1) Most importantly, we present grammar as a set of structural patterns rather than as a set of lists. (The noun paradigms and the verb conjugations in traditional grammars are examples of grammar as lists.) This presentation reflects our theory of language: language is seen as a set of underlying structures which language learners internalize and then use as the template to guide the production of sentences. That is, once students learn these structures, they use them to produce sentences. But it is the structures which the students must learn, not the sentences. The patterns presented emphasize the following information: (a) the forms involved in a specific pattern and their relation to other forms in the grammar of Chicheŵa; and (b) rules of co-occurrence within the particular pattern: what co-occurs with what, and where; what is optional and what is obligatory.

(2) Language in practice is stressed. This means that while attention is focused on grammatical patterns, it is not focused on *reading about* them, but rather on *using* them. To meet this objective, the 'A lessons' include a large number of exercises. In fact, exercises occur after the introduction of *each* grammatical pattern. Further, there are review exercises at several points in each set of lessons. Also, translation exercises occur only in the first two lessons. Exercises which give the student practice in using Chicheŵa patterns rather than in performing translations are the rule. Our major criterion for evaluating exercises was, "Is this exercise communicatively useful?" That is, "Is the student likely to have occasion to use this particular grammatical pattern to produce a sentence like this?" Many of the exercises involve dialogues between students, with one student asking a question and the second one providing an answer.

(3) Vocabulary is de-emphasized until a large number of basic grammatical patterns are mastered. Learning vocabulary is a matter of learning

lists (although there are, of course, some relationships between vocabulary items). Once students have learned lists, what can they do with them? They can recite them, but that does not mean they can produce sentences in the target language. So we have emphasized the learning of grammatical patterns, because it is patterns which enable speakers to produce sentences and also because Chicheŵa is a highly inflectional language, with many patterns to be learned. At a later point, once a grammatical pattern is learned, students can plug into the pattern new vocabulary and produce a new sentence. But the point is that just learning vocabulary does not prepare students for the real business of speaking: producing sentences which are appropriate in their context. What vocabulary we do teach is of the type which students can use immediately. They first learn words for such people and things and actions as 'friend', 'plate', 'is', 'has', 'see' and even 'toilet'. Such vocabulary is a far cry from the faintly colonial first sentence which I learned as a Swahili student:

Nyamza! Hatutaki manung'uniko yako hapa.
'Shut up. We don't like your grumbling here."

The 'B lessons' present language in use. They contain dialogues, monologues, narratives, proverbs, riddles, and exercises based on these forms of communication. While the 'A lessons' are designed to develop grammatical competence in students, the 'B lessons' are designed to develop communicative competence. That is, they teach students appropriate and typical usage. Students learn, for example, exactly how to converse with a seller in the market; they learn how to refer to a typical unit of sale (it's a *mulu* 'a pile'), how to say 'that's too much', how to close a purchase, what words the seller uses to ask for his/her money, etc.

The Teacher's Manual first gives the teacher a concise, but complete, overview of the current state of theory regarding successful second language learning. Next it gives the teacher a set of 'teaching devices'--that is, types of exercises which the teacher can adapt for use when additions to the existing exercises are called for. Finally, the manual gives the teacher lesson-by-lesson advice on how to teach the lesson. For example, scheduling is discussed (when it might be useful to shift from the 'A lesson' to its 'B lesson' counterpart, and then back to the 'A lesson'); and additional exercises or quizzes which might be particularly appropriate at a certain point are discussed.

In closing, it is useful to say what this Learning Chicheŵa packet is NOT:

(1) Even though basic grammatical patterns are taught in detail, not all Chicheŵa grammatical patterns are even mentioned. That is, this is by no means a definitive reference grammar. (A short reference grammar is part of the packet, however, but it only covers those structures discussed in the lessons.) Our mandate was to 'adapt existing materials' in order to bring Peace Corps volunteers to a specific level of competency. We hope that the materials achieve this objective, but we do not claim our treatment of the structure of Chicheŵa is in any way exhaustive.

We have relied on existing treatments of Chichewa to some extent in our discussions of specific grammatical patterns. As noted above, this was our mandate. However, parts of all discussions and the whole of some discussions are based on field research which the project associate, Gregory John Orr, and I conducted in Malawi. We made two trips to Malawi and spent approximately three months working with native speakers of Chichewa to determine the form and use of various grammatical patterns. As a result of this research, our treatment of some forms, such as the demonstratives, is different from that in existing studies.

(2) While there are a number of tonal exercises in the 'A lessons' and while an essential part of mastery of the 'B lessons' is the learning of the tonally-marked dialogues and monologues while listening to the tapes of these lesson parts, these lessons do not explicitly teach the tonal patterns of Chichewa as rules. Students who master the exercises and who learn to produce the dialogues as they are on the tapes will show some ability in speaking Chichewa with correct tones and will be equipped to go on to learn more about Chichewa on their own. But because of the inconclusiveness of research on Chichewa tone and because of the clearly complex nature of the interaction of individual word tone with the specific environment in which the word occurs in a sentence, it was decided that trying to teach Chichewa tone rules in any exhaustive way would be counter-productive.

In summary, then, the Learning Chichewa packet does include discussions and exercises regarding the basic grammatical and communicative patterns in Chichewa. The students who master these materials, either in a formal classroom situation, or on their own, will be able to converse about daily events in Malawi, speaking with reasonable grammatical accuracy and correctness of pronunciation. In short, they can go about their business by carrying on conversations with Malawians.

Carol Myers Scotton
Project Director

INTRODUCTION

I. BACKGROUND

Chicheŵa was declared the national language of Malaŵi in 1968. As the national language, Chicheŵa is an important vehicle for promoting as sense of national integration among the culturally and linguistically diverse peoples of Malaŵi. Although English is the official language and is used in government and many business activities and as a medium of instruction in the schools, Chicheŵa is the language which Malaŵians use on many other occasions and especially in inter-ethnic contacts. As such, Chicheŵa is viewed as the symbol of national unity and its use heightens the pride which Malaŵians have regarding their nation.

Linguistic and cultural diversity is common among African nations for two reasons. First, Africa is a continent of at least 800 different languages so that it is difficult to travel far without meeting speakers of more than one language. Second, national borders were drawn during the colonial era for reasons other than a desire to create linguistically homogeneous nations. For these reasons, Malaŵi, like other nations, is the home of people who speak different mother tongues. In addition to Chicheŵa, at least seven other languages are spoken including Chilomwe, Chingonde, Chingoni, Chisena, Chitonga, Chitumbuka, and Chiyao. While these languages are not mutually intelligible, they are relatively closely related. They are all in the Bantu group of the Niger-Congo branch of the Niger-Kordofanian family of languages. The Bantu group is the largest group in Sub-Saharan Africa, with at least 300 languages extending from the Nigerian-Cameroon border to South Africa. It is believed that a language spoken centuries ago in the present-day region of Eastern Nigeria and Cameroon served as a prototype for all Bantu languages. Migrations spread this prototype throughout Central, Eastern, and Southern Africa. Over time, the varieties of this prototype evolved in different ways in different places with the result that modern-day descendants exist as separate languages, such as Kikongo (Central Africa), Kiswahili (East Africa), and Isixhosa (South Africa). However, despite their differences, all Bantu languages share many basic similarities in structure and vocabulary because of their common descent. The languages of Malaŵi are so related, making it relatively easy for someone who knows one Malaŵian language to learn another.

Because it is the native (first) language of more than half of the total population of Malaŵi, Chicheŵa was the natural choice as a national language for Malaŵi. Since another quarter of the population also speak Chicheŵa or at least understand it, Chicheŵa is very useful for inter-ethnic communication. Furthermore, Chicheŵa has international standing as well since there are speakers of Chicheŵa in the bordering nations of Zambia and Mozambique. A dialect of Chicheŵa called Chinyanja is an important lingua franca in Zambia and one of the seven indigenous languages designated for official uses there.

Native speakers of Chicheŵa in Malaŵi are concentrated in the Central Region, which includes the cities of Dedza, Lilongwe (the new capital), and Kasungu. The Life President, His Excellency Ngwazi, Dr. H. Kamuzu Banda, is a native of Kasungu and has taken a keen interest in the standardization and promotion of Chicheŵa as the national language. Along with English, Chicheŵa is used in government publications, some newspapers, as a subject in the schools, for broadcasting by the Malaŵi Broadcasting Corporation (MBC), and in religious materials. There is also a Department of Chicheŵa at Chancellor College of the University of Malaŵi.

II. CHICHEŴA STRUCTURE

Chicheŵa, and the Bantu languages in general, can be characterized as agglutinating-inflectional languages. In order to understand what this means, we first need to know something about the basic meaningful units of any language. The minimal meaningful unit of a language is a morpheme; that is, a morpheme is a unit which carries a meaning but which cannot be further subdivided so that its parts yield other meanings. In terms of their occurrence or distribution, morphemes are classified as either free forms or bound forms. Free morphemes can stand by themselves as separate words in a language. A language such as English has many free morphemes, such as boy, go, and little. It also has a few bound morphemes, too, such as -s 'noun plural' occurring with singular nouns to form such words as boys. An agglutinating language, such as Chicheŵa, is different from English in that it has many more bound morphemes than free morphemes. That is, it has many morphemes which can only occur when they are joined with other morphemes to form a word. In Chicheŵa, then, words are most often composed by 'sticking together' a number of bound morphemes. For example, the Chicheŵa word for 'person' is composed of two bound morphemes, a prefix *mu-* and a stem *-nthu*. Together they form the word *munthu*, but characteristically composed of at least two bound morphemes, a prefix and a stem. Most verbs in Chicheŵa are composed of much longer strings of bound morphemes. For example *tinalankhulana* 'we talked together (yesterday)' has these bound morphemes: *ti-* 'we', *-na-* 'past tense (yesterday)', *-lankhul-* 'talk', *-an-* 'reciprocal action', and *-a* 'indicative mood final vowel'. A major difference between English and Chicheŵa, then, is the ratio of bound to free morphemes. Chicheŵa has very few free morphemes, such as *ndi* 'be' and 'with'; in comparison, English has a number of bound morphemes (e.g. -ed in walked), but not many. So overwhelmingly, Chicheŵa is a language of words composed of several or more bound morphemes and English is a language of words of single free morphemes.

Morphemes are also divided into two types of terms of the meanings they carry: content morphemes and inflectional morphemes. Content morphemes carry basic referential 'dictionary' meanings such as 'tall', 'come', and 'animal'. For example boy in English is a content morpheme carrying the dictionary meaning 'young, male person'. An example of a content morpheme in Chicheŵa is *-fun-* 'want'. Both languages have many content morphemes, but most of them are bound morphemes as well in Chicheŵa.

Inflectional morphemes also carry meanings, of course, but their meanings refer specifically to relationships which hold between content morphemes. A language such as English has relatively few inflectional morphemes. Instead, it relies more on word order and other devices to signal relationships between content morphemes. For example, in the sentence The little boy fell down the stairs, we know that little refers to boy and not stairs because of word order. An example of an inflectional morpheme in English is 's as in the boy's hat. This morpheme indicates that the morpheme which follows is possessed by the previous morpheme, boy. Chicheŵa, as opposed to English, has many inflectional morphemes to signal relationships, particularly ones to signal that a certain modifier (adjectives, etc.) or verb is related to a certain noun rather than another one. For example, in the sentence,

Nyumba yanga yaikulu yagwa 'My big house has fallen down'

house my big it has fallen down

the prefixes on 'my' and 'big' and the first prefix on the verb are all inflectional morphemes which signal that the stems to which they are attached refer to the noun 'house' in this sentence rather than to a noun of another class. Chicheŵa also utilizes word order to signal relationships.

Often, inflectional morphemes are bound morphemes which occur as affixes. Chicheŵa has many such morphemes which are prefixes and also a number of suffixes. Learning these many inflectional morphemes will be one of the most difficult parts of learning Chicheŵa because, as an English speaker, you are not used to so much inflection.

In summary, then, when we say Chicheŵa is an agglutinating-inflectional language, we mean that its words are often composed of a series of bound morphemes and that many of the relationships between the elements of a sentence are conveyed by special inflectional morphemes. In these two ways, Chicheŵa is very different from English.

III. NOUN CLASSES/AGREEMENT

The most distinctive feature of Chicheŵa structure is the marking of nouns with prefixes which signal class membership, as well as a similar marking of other elements in the sentence to indicate relationship to nouns.

Some means of dividing nouns into classes is a feature of many other of the world's languages. The system employed by the Bantu languages, however, has an exceedingly large number of classes. Chicheŵa has many different noun classes, for example. These classes may be compared with the two or three noun classes in certain European languages where they are called gender. French, for example, classifies all nouns into either a masculine or a feminine gender.

In all the Bantu languages, including Chicheŵa, the significance of dividing nouns into classes extends well beyond the nouns themselves. All modifiers of nouns (adjectives, etc.) as well as verbs which stand in a subject-verb relationship with nouns (and sometimes those in an object-verb relationship) must 'agree' with the nouns. This relationship of agreement is signalled by a series of prefixes for each noun class. (Since these prefixes signal relations among elements, they are inflectional morphemes.)

Nouns themselves are composed of at least two morphemes, a nominal stem and a class prefix. For some classes (class 1a, and some nouns in classes 5 and 9/10) there is nothing which appears on the surface as a class prefix. But we say in these cases that the class prefix is realized by zero. The prefix indicates class membership, as the name implies. Further, in the case of most class prefixes, the prefix also indicates whether the noun is singular or plural, since certain classes only include singular nouns and others only include plural nouns.

For example:

Stem	Class Prefix (Singular)	Class Prefix (Plural)
-*nthu*	*mu* = *munthu* 'person'	*a*- = *anthu* 'persons'
-*tseko*	*chi* = *chitseko* 'door'	*zi*- = *zitseko* 'doors'

Note: It is important to remember that the nominal stems can never occur without a class prefix (except in those cases when the prefix is realized as zero). Further, the nominal stem itself does not have the 'full meaning' of the noun until it is combined with its class prefix.

Many of the Chicheŵa noun classes are paired into singular nouns and their corresponding plurals. These noun classes are referred to by number and/or by their characteristic class prefixes. For example, in classes 1/2, class 1 is the singular class and class 2 is its corresponding plural. Class 1 nouns have either *m*-, *mu*-, or *mw*- as their class prefixes and class 2 nouns have *a*- as a class prefix. The class numbers and prefixes are convenient organizational devices in learning Chicheŵa. Try to refer to all nouns from the start by their class numbers and/or prefixes.

It is hypothesized that the classification of nouns into classes in Bantu languages had a semantic basis at one time. That is, all nouns referring to a certain type of object were put into a single class, it is suggested. If such a semantic system did exist, it has largely collapsed today, leaving only a large number of noun classes behind. Except in the case of a few classes, it is difficult to see any semantic unity in the nouns falling in any one class. Classes 1/2 do have a semantic unity in that all nouns in these classes refer to human beings. Further, all nouns in classes 12/13 refer to small objects. The locative classes (classes 16, 17, and 18) also have only nouns which have locational meanings. Finally, class 15 now includes only verbal nouns with meanings such as 'to go' and 'going'. In all the other classes, however, a semantic unity simply does not exist. Since this is the case, the wisest course for the student seems to be this: for those few classes which do have a semantic unity, learn quickly what it is and it will aid you in learning Chicheŵa; for those classes without semantic unity, accept their diversity and learn to recognize them by their class prefixes.

As noted above, in Chicheŵa all words that 'go with' a particular noun must be in agreement with that noun. For example, consider these sentences:

Anthu aŵiri awa ali pakhomo. 'These two persons are outside.'
persons two these are outside

Zitseko ziŵiri izi zili pakhomo. 'These two doors are outside.'
doors two these are outside

Notice that in the first sentence, all the words which are related to *anthu* 'persons' begin with the prefix *a*-. In the second sentence, all the words related to *zitseko* 'doors' must begin with the prefix *zi*- to show this relationship.

Many nouns are 'regular' in that their class prefix (that which occurs with the noun itself) is the same as their agreement prefix or AP* (that which occurs with words related to the noun). For example, the class prefix for class 2 is)) and so is the agreement prefix. However, there are noun classes with agreement prefixes which are somewhat different from the class prefix, as we will see in the lessons. At first, the different prefixes look very formidable, but rest assured that other English speakers have learned them and survived. They become much less formidable as you meet them one-by-one in the lessons and practice them in the accompanying exercises.

IV. VERBS

A sentence in Chicheŵa could consist of only a verb. Put another way, the verb is the most important part of the Chicheŵa sentence, since it is the only obligatory part. This is so because a sentence need include only a noun phrase (or its substitute) and a verb phrase which the rules of the Chicheŵa must agree with the noun which is their subject, all verbs automatically must contain a noun phrase substitute--that is the agreement prefix which goes with the noun. Further, all verbs are inherently verb phrases. Therefore, a Chicheŵa verb has the wherewithal to stand alone as a sentence.

The noun phrase substitute which verbs contain in Chicheŵa is the agreement prefix which relates the verb to its subject. If the subject also actually occurs in the sentence, then the subject is, in effect, marked twice. In the following sentence, for example, *mwana* 'child' and the prefix *a*- 'he/she' both have the same referents:

Mwana ali munyumba 'The child is in the house.'
child he/she is in the house

Provided we know to whom the 'he/she' meaning refers, the sentence could stand by itself without *mwana* being present. (The prefix *a*- is obligatory, however, since all verbs which refer to subjects must have subject prefixes.)

---

* Agreement prefix is abbreviated as AP in the lessons.

** Except for infinitives (infinitives are verbs such as 'to write,' 'to sleep').

Chicheŵa verbs consist typically of a verb root, several obligatory prefixes, and at least one suffix. The first prefix (in affirmative sentences) relates the verb to its subject. A second prefix signals tense or aspect in relation to the meaning of the verb within the sentence. A third prefix referring to the object of the verb may be present. For example:

Subject Agreement Prefix	+	Tense/Aspect Prefix	+	Object Prefix	+	Verb Root	+	Suffix	
ndi-	+	*-na-*	+	*-li-*	+	*-gul-*	+	*-a*	=
								ndinaligula	
I		past		it		buy			=
								'I bought it'.	

Note: *-li-* is the object prefix to represent a class 5 noun object.

V. SYNTAX

The basic sentence structure in Chicheŵa is subject + verb + object, just as it is in English:

Subject	Verb	Object
Joni	*akudya*	*chipatso*
John	he is eating	fruit

However, Chicheŵa is very unlike English in the order of its noun modifiers. In Chicheŵa, most modifiers follow the nouns they describe:

buku	*langa lili pano.*	'My book is here'.
book	my it is here	

The syntax of questions in Chicheŵa is somewhat different from that in English. In English, an auxiliary verb usually comes first in questions (preceding its subject), and the question word comes at the very beginning of the sentence (for example, Where did you go? where = question word; did = auxiliary). But in Chicheŵa most question words come at the end of the sentence and the subject-verb order remains exactly the same as it is in statements:

Subject	Verb	Question Word		
Mu- you	*-kudya* are eating	*chiyani* what	= =	*Mukudya chiyani?* What are you eating?
Amayi anu Mother your	*ali* she is	*bwanji* how	= =	*Amayi anu ali bwanji?* How is your mother?

Questions with 'who' (*ndani*) and 'why' (*chifukwa chiyani*) usually do have their question words at the beginning of the sentence, as in English:

Question Word	Subject	Verb		
Ndani	*a-*	*kulira*	=	*Ndani akulira?*
Who	he/she	is crying	=	Who is crying?
Chifukwa chiyani	*a-*	*napita*	=	*Chifukwa chiyani anapita?*
Why	he/she	went	=	Why did he/she go?

VI. SYLLABLE STRUCTURE

All syllables in Chicheŵa end in vowels (except for word-initial syllables composed only of a syllabic m), with the obvious result that all words in Chicheŵa end in vowels. Further, only consonant clusters of either a consonant plus a semi-vowel (y or w), or a nasal plus a consonant are possible. The following are the possible syllable types in Chicheŵa, with type #1 being the most common:

(1)	CV	*moto*	'fire'	(CVCV)
(2)	V	*ee*	'yes'	(VV)
(3)	NCV	*-londa*	'to watch'	(CVNCV)
(4)	CSV	*bwino*	'fine'	(CSVCV)
(5)	N	*mlendo*	'traveler'	(NCVNCV)

It is a convention within Chicheŵa orthography to insert y or w in many (but not all) places where two vowels come together within a single morpheme (within a single meaning unit):

mayi	'mother'
msewu	'road'

Try to pronounce Chicheŵa words in such a way that your syllable grouping is accurate: pronounce your syllables so that a vowel ends each syllable:

mawu	'words'	ma-wu
bwino	'fine'	bwi-no
choona	'truth'	cho-o-na
anapita	'he/she went'	a-na-pi-ta
mlendo	'traveler'	m-le-ndo (note: syllabic m ends its own syllable)

Note that each vowel forms a separate syllable so that *ndawaona* 'I have seen them' consists of four syllables (nda-wa-o-na).

VII. SEGMENTAL SOUNDS IN CHICHEŴA

A knowledge of the sounds which occur in Chicheŵa and how they are represented in the spelling system will help you learn Chicheŵa. The language is written in the same Romanized alphabet as English, but the two languages do not share all the same sounds, combinations of sounds, or placement of sounds.

Vowels

There are five vowels in Chicheŵa which are written as a, e, i, o, u. The five vowels are different from English vowels, but correspond to the vowel sounds of many Romance languages, such as French. (Even though English uses only the same five letters to represent its vowels, English has more vowel sounds than Chicheŵa. For example, in English bite, the i stands for a dipthong which glides from an a sound position to an i sound position. Chicheŵa does not have any such dipthongs.)

Vowels in Chicheŵa are either long or short, but all vowels in English are short. A long vowel is a sound consisting of two identical vowels, not a dipthong which is two different vowels. The second from the last vowel in a phrase is always long; otherwise Chicheŵa vowels are usually short.

Chicheŵa Short Vowels

Letter	In French	In Chicheŵa
a	a la plage	ana 'children'
e	mettre	ndege 'plane'
i	dis-lui	liti 'when'
o	l'homme	zikomo 'thank you'
u	voulez-vous	udzu 'grass'

Certain Chicheŵa vowel sounds are similar to some vowel sounds in English, but they are rarely exactly the same. Most English vowel sounds are dipthongs, which always have a slightly gliding sound, but Chicheŵa vowels do not have such off-glides. The Chicheŵa a is similar to the a in an English word such as tot. But Chicheŵa a is made with the tongue somewhat more forward so that the result is somewhere between the sound of the letter a in tattle and the one in ah! The Chicheŵa e is similar to the sound in English bet, but not quite the same. The mouth is somewhat more open and the tongue is lower. Do not make the mistake of using the e sound in English bait, which is a dipthong gliding from an e to an i sound. Chicheŵa e is somewhere between the vowel sound in bet and bat. Chicheŵa i is produced higher in the mouth than the English sound in bit, and it is also different from the sound in English be, which is a dipthong containing a glide from a higher i sound to a lower one.

The back vowels (with the tongue kept at the back of the mouth rather than advanced to the front as in the vowels *i* and *e*) in Chicheŵa, *u* and *o* are both pronounced with more lip-rounding than their English counterparts. Further, in American English, *o* and *u* mainly occur only as dipthongs; that is, they both have off-glides. When you pronounce Chicheŵa *o* and *u*, avoid the lowering off-glide you produce in English *doe* and *too*. Also, Chicheŵa *o* is a more 'open' sound than the sound in English *oh*; that is, the mouth is more open and the tongue is lower in the mouth.

When bound morphemes are joined to form a word in Chicheŵa, two vowels may end up occurring side by side. In this case--at morpheme boundaries when two minimal meaningful units are joined, but *not* within a single morpheme--either vowel will be dropped (contraction) or the two vowels will combine to form a different vowel (elision):

Contraction

i + a = a

example: *chi* + *a* + *mphamvu* 'strong' = *champhamvu*
(*chilombo champhamvu* 'strong beast')

u + ku = o

example: *u* + *kulamba* 'old' = *wokalamba*
(*munthu wokalamba* 'old man')

a + a = a

example: *a* + *anga* 'my' = *anga*
(*agalu anga* 'my dogs')

a + ku = o

example: *a* + *kukwanira* 'enough' = *okwanira*
(*anthu okwanira* 'enough people')

Elision

a + i = e	*a + ini = eni*	'owners'
u + a = wa	*u + anga = wanga*	'my'
i + a = ya	*i + anu = yanu*	'your'

Try to learn these contraction and elision rules since they apply frequently in Chicheŵa. They will be reviewed when their specific application comes up in the lessons, but try to learn this generalization now: when two vowels come together when morphemes are joined, something happens to the vowels.

Vowels are not always short in Chicheŵa, as they are in English. Whether they are long or short does not seem to make a difference in meaning, so vowel length is not one of the most important features of Chicheŵa for you to concern yourself with. Our object here is just to make you aware that vowels are sometimes long in Chicheŵa in predictable places.

First, the vowel in the penultimate position in any phrase (that is, the vowel in the syllable before the last syllable) will lengthen and have the quality of two vowels.

Example: *Ndiphika nkhuku.* 'I'll cook chicken.'
Phonetically: *Ndi-phi-ka nkhu-u-ku* (Note the lengthening of the *u* in *nkhuku.*)

Second, some tense/aspects in Chicheŵa are distinguished partially by vowel length. For example, the past tense prefix is -*ná*- and the remote past perfect tense prefix is -*náa*-

Example: *Ndináyenda.* 'I went' (in the recent past)

Ndînáayéndá. 'I had gone...' (at a past time before some other past time which is also mentioned in the same sentence, such as in 'I had gone before he arrived last year.')

Note that there are also tonal differences which help keep these two verb forms apart (tone will be discussed in a later section). The second *a* in -*náa*- has a low tone, while the *á* in -*ná*- has a high tone. Also, the tones on *ndi*- 'I' are different as well as the tones on the verb stem -*yenda* 'go'. (To make things more complicated, we might just note there is a recent past/perfect form which also has -*na*-, but with a low tone! Example: *ndinayéndá* 'I had gone' (at a past time relatively recently, but still past in relation to some other past time expressed in the same sentence).

As we said above, our object here is not to teach you about all the nuances of vowel length in Chichewa, but just to make you aware there are long as well as short vowels.

Consonants

Most of the consonant sounds in Chicheŵa are familiar to the English speaker, but some of them are represented differently in writing. Further, some sounds are entirely new. The following points need to be noted:

p : *ph*
t : *th*
k : *kh*
ch : *tch*

Four different pairs of sounds in Chicheŵa differ only in terms of aspiration. When sounds are pronounced with aspiration, an especially strong puff of air (a 'voiceless noise', if you can imagine that) marks their production. Both aspirated and unaspirated versions of the same sound occur in English as well as in Chicheŵa. The letters p, t, and k in English actually represent two different sets of sounds, one marked by aspiration and the other by non-aspiration. When p, t, and k occur as the first sound in an English word, they are automatically aspirated by any native speaker of English. They are also automatically produced as unaspirated when they occur elsewhere. To experience aspiration, place the palm of your hand in front of your mouth and say the words, pill, till, kill. Notice the puff of air you can feel when the initial sounds are pronounced. Now say the words, spill, still, and skill. Notice that you now don't feel the same strong puff of air as you did when p, t, or k came first in the word. This is because they are now unaspirated.

Chicheŵa also has both aspirated and non-aspirated *p*, *t*, and *k* sounds. The difference is that while English writes both the aspirated and non-aspirated versions with the same letters, Chicheŵa writes them differently. Further, in Chicheŵa, either aspirated or non-aspirated versions of these sounds can occur in word-initial position. In Chicheŵa, the letters *p*, *t*, and *k* stand only for the non-aspirated versions. The aspirated versions are written with an *h* added to mark aspiration: *ph*, *th*, and *kh*. (When you see *th* in Chicheŵa texts, don't confuse it with the sounds for which *th* stands in English. Those sounds don't exist in Chicheŵa at all (as in English this and thigh).

A Comparison of p, t, and k Sounds

Letter	In English	In Chicheŵa	
p	spill	*mapiri*	'mountains'
ph	pill	*phiri* *pha*	'mountain' 'kill'
t	still	*matebulo* *tate*	'tables' 'father'
th	till	*thandiza* *thupi*	'help' 'body'
k	skill	*makasu*	'hoes'
kh	kill	*khasu* *khoswe*	'hoe' 'rat'

The unaspirated version of p, t, and k never occurs in English in word-initial position. Since in Chichewa either version can occur in word-initial position, you simply have to learn the correct version of the sound as part of learning the sounds of each word. One generalization you can follow is this: class 5 nouns having initial aspirated sounds lose that aspiration when the class 6 plural prefix *ma-* is added: *phiri* 'mountain' *mapiri* 'mountains'.

Pronounce *ph*, *th*, and *kh* as you would pronounce a word-initial version of these sounds in English, but with an even stronger puff of air than you use in English. Pronounce p, t, and k in Chichewa as a much 'weaker' version (non-aspirated). It may help to keep these ideas in mind:

'think b' when you pronounce p--but don't pronounce b!

'think d' when you pronounce t--but don't pronounce d!

'think g' when you pronounce k--but don't pronounce g!

The sounds represented by *ch* and *tch* in Chichewa can be a real source of confusion. The problem is that the letters *tch* stand for the sound which approximates what is written as ch in English (this is an aspirated sound, an affricate which combines t and s). But *ch* in Chichewa stands for the unaspirated version of the same sound--and this is not a sound found in English at all. In order to pronounce *ch* in Chichewa accurately, 'think d' and try to produce a 'weak' version of English ch. Try to place the tip of your tongue against the lower front teeth while raising the central part of your tongue. Compare the aspirated and non-aspirated versions:

Aspirated		Non-aspirated	
tchire	'bush'	*chitseko*	'door'
tchalitchi	'church'	*lachisanu*	'Friday'

b *d* Each of these letters represents two different sounds in Chichewa, one of which is called explosive and the other implosive. English has only the explosive versions of these sounds. An explosive sound is one in which the air is expelled outward from the mouth when the sound is made; you already know how to make such sounds. An implosive sound is produced by drawing the air into the mouth as the sound is made. There is a slight amount of pressure created and a slight pop when you release the sound.

These rules apply to differentiate what is spelled as b and d:

Implosive	Explosive
when b or d occur alone	when b or d occur with other consonants
when b or d occur with w or y	when b or d occur with English or other loan words

Examples:

bodza	'lie'	*mbale*	'plate'
bwanji	'how'	*bedi*	'bed'
dengu	'basket'	*munda*	'field'
dwala	'be sick'	*deresi*	'dress'
kudya	'eat'		

Practice with the common word *bambo* 'father, sir'. The first *b* is implosive and the second *b* is explosive.

m

n Nasal sounds (the air is expelled through the nose instead of through the mouth as it is with most sounds) are very common in Bantu languages. The letters m and n represent sounds which are equivalent to the English nasals in must and need and should present no problems:

mawu	'words'	-*nena*	'say'
mudzi	'village	-*ganiza*	'think'

Either m or n may occur as the first element in a cluster with another consonant. Such clusters also occur in English. What will be different in Chichewa is that such clusters may occur at the beginning of words as well as elsewhere. Further, when m occurs in such a consonant cluster, it may or may not stand as a separate syllable. N is never syllabic. The rules covering the syllabicity of m are these:

(1) When initial m occurs in a class 1 or class 3 noun, it is syllabic except before the labial sounds represented by ph, f, v, and most instances of b. Therefore:

mpeni	'knife'	(*m-pe-ni*)	*mphepo*	'wind'	(*mphe-po*)
mkeka	'mat'	(*m-ke-ka*)	*mfumu*	'chief'	(*mfu-mu*)

Note that *mphunzitsi* 'teacher' (*m-phu-nzi-tsi*) is an exception to this rule since its initial m is syllabic.

(2) When initial m occurs in a class 9 or class 10 noun, it is always non-syllabic. (It only occurs in these classes before the labial sounds represented by *ph*, *b*, *f*, and *v*; as noted above, *m* is never syllabic before these sounds.) Therefore:

mbale	'plate'	(*mba-le*)	*mphamvu*	'strength'	(*mpha-mvu*)
mvula	'rain'	(*mvu-la*)			

No vowel sound should precede n- when it occurs in a cluster in word-initial position; that is, don't say *in*-. Remember also that it is only part of the syllable and is more of a nasal 'onset' than anything else:

nkhuku *(nkhu-ku)*	'chicken'	*ndalama* *(nda-la-ma)*	'money'

ny The letters *ny* stand for a single nasal sound which is produced with the tongue blade (portion behind the tip) against the palate (the area behind the hard ridge behind the teeth). It is similar to the English sound in canyon:

nyumba	'house'	*nyali*	'lamp'

ng' The letters *ng'* stand for a single nasal sound produced in a velar position (the velar area of the mouth is toward the back of the mouth in the region where a g is made). The important thing to remember is that *ng'* is a nasal sound with no g sound at all. We have this sound in English in such words as singing. The problem is that we never have it in word-initial position where it can occur in Chicheŵa. To learn to produce it initially, start out by saying sing in front of the word which you want to produce. For example, say sing and then *ng'ombe*. Run the two together and then gradually drop the sing, keeping the *ng'* sound:

ng'ombe	'cow'	*pang'ono*	'a little'
ng'oma	'drum'		

ng These letters simply stand for two different sounds, as they do in the English word anger. Don't confuse *ng* with *ng'*, which stands for a single sound only. The first sound of *ng* is a velar nasal (the same single sound as represented by *ng'*), not an *n*. The second sound is the same as English g:

ngalande	'ditch'
nguluwe	'wild pig'
ngozi	'accident'
-panga	'make'

j The sound written as *j* in Chicheŵa is similar to that represented by *j* in English. It is pronounced somewhat more forward in the mouth in Chicheŵa, sounding somewhere between an English *d* and *j*:

lija	'that'
manja	'hands'

g The sound written as *g* in Chicheŵa is similar to the English *g*:

gogo	'grandparent'
galimoto	'car'

ts The sound written as *ts* in Chicheŵa does not occur as such in English and stands for a combination of sounds similar to English *t* and *s*; however, it is a *single* sound:

tsogolo	'in front'

dz The sound written as *dz* is also a single sound in Chicheŵa and is the voiced counterpart to *ts* (vocal cords vibrate). It is a combination of what is represented in English by *d* and *z*. Be sure to pronounce both *dz* and *ts* as single sounds, not a sequence of two sounds as they are in English:

mudzi	'village'

y
w The letters *y* and *w* stand for semi-vowels in Chicheŵa which are pronounced as they are in English (*want*, *yard*). The only difference is that *w* has more lip-rounding in Chicheŵa than in English and *y* is made with the tongue higher in the mouth and the mouth more tightly closed:

iyayi	'no'	*uwu*	'this'
yanga	'my'	*ndiwo*	'relish'

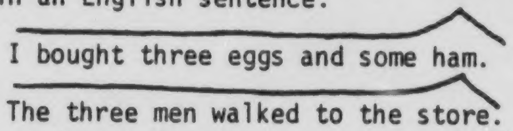
ŵ This letter stands for an important sound in Chicheŵa because it appears in the name of the country of Malaŵi and also in the name of the language. It is not a sound which occurs in English and therefore it will be a little difficult for English speakers to produce it correctly at first. The sound represented by *w* is made with the lips in the same position as they are for a *b* sound. But instead of closing the lips as you would for *b*, bring the lips close together so that they vibrate slightly when you expell the air. In many ways, you are making a sound which is a 'relaxed' *b*. In some dialects of Chicheŵa, a simple *w* is said instead of *ŵ*, but the *w* sound occurs in the standard dialect:

Malaŵi		*Chicheŵa*	
ŵerenga	'read'	*maŵa*	'tomorrow'

VII. Supra-Segmental Sound Features: Tone and Intonation

Like most other Bantu languages (and most African languages in general), Chicheŵa has the feature of tone as part of its sound system. Tone and intonation are both features of relative pitch. When we talk about relative pitch within a single word, we refer to the phenomenon as tone. English does not mark its words with differences in relative pitch. You may associate tone in Chicheŵa with stress, which English words do have. But tone is not the same thing as stress. Stress is a matter of the relative intensity of the sound of one syllable compared with another, while tone refers to the relative pitch level of one syllable in comparison with another. Syllable stress seems to be absent in Chicheŵa.

Like most languages (if not all), English and Chicheŵa both have relative pitch differences within a unit longer than a single word, such as a clause or a full sentence. When we talk about relative pitch within these larger units, we refer to the phenomenon as intonation. To give you an example of relative pitch with which you are already familiar, consider the different pitch levels which any native speaker will produce consistently within an English sentence:



I bought three eggs and some ham.

The three men walked to the store.

Notice that the last word in each sentence is said with a higher pitch than the rest of the sentence. Also notice that there is a final falling tone which is lower than that at which the sentence began and continued until the last word.

Since you already speak a language (English) which has its own characteristic sentence intonation patterns or 'melodies', having to learn to produce Chicheŵa intonation patterns should not strike you as unusual. Listen carefully to the way your instructor produces sentences and try to imitate.

Having to learn to produce a distinctive pitch pattern for a single word--that is, having to learn Chicheŵa tone--will strike you as exotic. You may even think that tone is just an unnecessary complication. But you are wrong. You cannot hope to pronounce Chicheŵa correctly unless you also pronounce its tones correctly. The best way to learn to produce Chicheŵa tones correctly is to listen carefully to native speakers of Chicheŵa, especially your instructor, and then try to imitate their speech. Tone rules as such will not be given in the lessons, but there are exercises to make you aware of tone as an essential feature.

Linguists and Chicheŵa scholars disagree on how many distinctive levels of tone occur in Chicheŵa, some say two (high and low) and some say three (high, low and mid). For teaching purposes, we will assume Chicheŵa has two different tone levels: high and low. While tone in Chicheŵa is an integral part of the language, it is not the meaningful part of the great number of words which it is in some Asian languages, or even in some West African languages. Yet, a long list of Chicheŵa words are kept apart only by differences in tone. For example, *m̀tengó* (with a high tone on the second syllable *te-*) means 'tree' and *m̀tèngò* (with all low tones) means 'price'; *thùmbá* 'mound' and *thùmbà* 'sack'. Certain grammatical relations are signaled by tone, especially tense features. The difference between past tense (through yesterday) and the remote past (before yesterday) is signaled only by a tonal difference:

ndinapíta	'I went (yesterday)'
ndinápita	'I went (before yesterday)'.

When tones are marked, we will be using the following conventions:

(´) high tone

(`) low tone

Note that sometimes variations of these basic tones involve a rising or a falling tone.

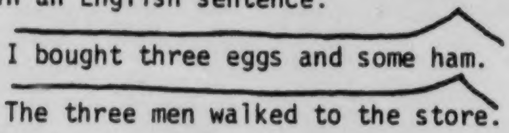
All Chicheŵa words have their characteristic tonal patterns when spoken in isolation, just as all English words have their characteristic stress patterns. The new Chicheŵa dictionary now in preparation will contain important information on the tones of all dictionary entries when spoken in isolation. However, when Chicheŵa words are spoken in context, the basic tonal patterns change. It is therefore important that you learn to produce the tonal patterns for words which characterize their use in phrases or sentences. For example, in isolation the word for 'name', *dzínà*, has a high tone on the first syllable and a low tone on the second syllable. But in the sentence, *Dzína làngá ndìné Jònì* 'My name is John", the tone of the second syllable becomes high.

Like many tonal languages, Chicheŵa exhibits a tonal feature called downdrift by linguists; that is, both high and low tones fall in pitch from the beginning of the sentence to the end of the sentence. However, tones can still be identified as either high or low at any time because high tones are always higher than a low tone occurring next to them. (In fact, it is important ot remember that all tones are characterized as low or high *only* in terms of relation to the other tones which occur around them; there is no such thing as an 'absolute high' or 'absolute low'.)

VII. Supra-Segmental Sound Features: Tone and Intonation

Like most other Bantu languages (and most African languages in general), Chicheŵa has the feature of tone as part of its sound system. Tone and intonation are both features of relative pitch. When we talk about relative pitch within a single word, we refer to the phenomenon as tone. English does not mark its words with differences in relative pitch. You may associate tone in Chicheŵa with stress, which English words do have. But tone is not the same thing as stress. Stress is a matter of the relative intensity of the sound of one syllable compared with another, while tone refers to the relative pitch level of one syllable in comparison with another. Syllable stress seems to be absent in Chicheŵa.

Like most languages (if not all), English and Chicheŵa both have relative pitch differences within a unit longer than a single word, such as a clause or a full sentence. When we talk about relative pitch within these larger units, we refer to the phenomenon as intonation. To give you an example of relative pitch with which you are already familiar, consider the different pitch levels which any native speaker will produce consistently within an English sentence:



I bought three eggs and some ham.

The three men walked to the store.

Notice that the last word in each sentence is said with a higher pitch than the rest of the sentence. Also notice that there is a final falling tone which is lower than that at which the sentence began and continued until the last word.

Since you already speak a language (English) which has its own characteristic sentence intonation patterns or 'melodies', having to learn to produce Chicheŵa intonation patterns should not strike you as unusual. Listen carefully to the way your instructor produces sentences and try to imitate.

Having to learn to produce a distinctive pitch pattern for a single word--that is, having to learn Chicheŵa tone--will strike you as exotic. You may even think that tone is just an unnecessary complication. But you are wrong. You cannot hope to pronounce Chicheŵa correctly unless you also pronounce its tones correctly. The best way to learn to produce Chicheŵa tones correctly is to listen carefully to native speakers of Chicheŵa, especially your instructor, and then try to imitate their speech. Tone rules as such will not be given in the lessons, but there are exercises to make you aware of tone as an essential feature.

Linguists and Chicheŵa scholars disagree on how many distinctive levels of tone occur in Chicheŵa, some say two (high and low) and some say three (high, low and mid). For teaching purposes, we will assume Chicheŵa has two different tone levels: high and low. While tone in Chicheŵa is an integral part of the language, it is not the meaningful part of the great number of words which it is in some Asian languages, or even in some West African languages. Yet, a long list of Chichewa words are kept apart only by differences in tone. For example, *mtengó* (with a high tone on the second syllable *te*-) means 'tree' and *m̀tèngò* (with all low tones) means 'price'; *thùmbá* 'mound' and *thùmbà* 'sack'. Certain grammatical relations are signaled by tone, especially tense features. The difference between past tense (through yesterday) and the remote past (before yesterday) is signaled only by a tonal difference:

ndinapíta	'I went (yesterday)'
ndinápita	'I went (before yesterday)'.

When tones are marked, we will be using the following conventions:

(´) high tone

(`) low tone

Note that sometimes variations of these basic tones involve a rising or a falling tone.

All Chicheŵa words have their characteristic tonal patterns when spoken in isolation, just as all English words have their characteristic stress patterns. The new Chicheŵa dictionary now in preparation will contain important information on the tones of all dictionary entries when spoken in isolation. However, when Chicheŵa words are spoken in context, the basic tonal patterns change. It is therefore important that you learn to produce the tonal patterns for words which characterize their use in phrases or sentences. For example, in isolation the word for 'name', *dzinà*, has a high tone on the first syllable and a low tone on the second syllable. But in the sentence, *Dzina làngá ndìné Jònì* 'My name is John", the tone of the second syllable becomes high.

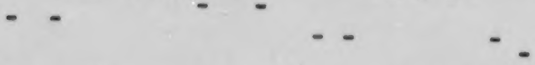
Like many tonal languages, Chicheŵa exhibits a tonal feature called downdrift by linguists; that is, both high and low tones fall in pitch from the beginning of the sentence to the end of the sentence. However, tones can still be identified as either high or low at any time because high tones are always higher than a low tone occurring next to them. (In fact, it is important ot remember that all tones are characterized as low or high only in terms of relation to the other tones which occur around them; there is no such thing as an 'absolute high' or 'absolute low'.)

Downdrift in Chicheŵa and apparently many Bantu languages can be characterized in the same way:

(1) Each successive low tone is lower in pitch the the preceding one:

Example:

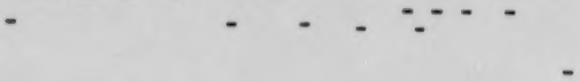
Ndinapítá kwáthu dzulo kukáténgá nyama. 'I went home yesterday to take meat.'



(2) But a sequence of high tones tends not to show any drop from one high tone to the immediate next high tone:

Example:

Udzábwéré kwáthu máŵa ndidzákuúzé nkháni. 'Come home tomorrow so that I can tell you a story.)



But note in the above example that high tones which come late in the sentence are lower than those which come earlier (note the high tones on -*dza*- and -*uze*- in *ndidzakuuze* and compare them with the high tones on *udzabwere)*.

You will notice another tonal feature about Chicheŵa: Any tones which are at the end of a non-question sentence will lower. This tendency, which occurs in some other tonal languages as well, seems to be very strong in Chichewa. In some ways, we can say there is an interaction between the intonation pattern--the tonal pattern of the entire sentence--and the tonal pattern of individual words, with the intonation pattern dominating. Chichewa sentence intonation is generally characterized by a final lowering (in statements, but not in questions). This lowering overrides the basic tonal pattern of individual words in sentence-final position (if their tones are high).

---

* These examples come from the master's dissertation of Francis P.B. Moto., 1980. A preliminary study of some pitch features and tone in Chicheŵa, with special reference to the verbal system. London School of Oriental and African Studies. Supervisor: Dr. Hazel Carter.

Finally, the main controversy between linguists who say there is a distinctive mid-tone in Chicheŵa and those who say there is not seems to rest on their analysis of utterances in sentence-final position.[1] For example, J. R. Louw[2] and probably E. J. Chadza[3] would analyze the sentence, *Ntchowa anali mwana wanga*. "Ntchowa was my child' as having two mid tones on the final word, *wanga* 'my'. However, Francis Moto and Hazel Carter[4] would predictably mark *wanga* with a rising tone on the first syllable and a high tone on the second syllable. (Within their system, rising tone is a variant of low tone--see Francis Moto's M.A. thesis for more details.) Moto, however, makes it clear that he considers these sentence-final tones as much lower than high tones occurring earlier in the sentence. That is, all analysts seem to agree that the listener perceives both tones on *wanga*, (the example sentence above) as low *in relation to mwana* (which would be L-M for Louw, but LH for Moto) and even lower in relation to *anali*. Moto[5] specifically states, that 'in the final position, high tones may be phonetically realised as low tones, (and) such high tones may be referred to as having been flattened.' (1980:9).

---

1. Watkins, Mark Hanna. 1937. *A Grammar of Chicheŵa*. Baltimore: Linguistic Society of America. Watkins (p.16) states there are two basic tonal distinctions in Chicheŵa (High and Low), but also notes, "A low tone on a final syllable...may be either higher or lower, according to circumstances, than a low tone on a preceding syllable."

2. Louw, J.R. 1980. *Chicheŵa, A Practical Course*. Pretoria: University of South Africa. See also. Louw. 1972.

3. Chadza, E.J. 1980. "*Notes on Chicheŵa Tones*" (Tiphunzire Chicheŵa Series). Zomba: Chicheŵa Board. (mimeo).

4. Carter, Hazel. and Francis Moto. 1980. "*Tone in Cheŵa*". Mimeo. London School of Oriental and African Studies.

5. Moto, Francis. 1980. *A Preliminary Study of Some Pitch Features and Tone in Chicheŵa, with Special Reference to the Verbal System*. M.A. thesis. London School of Oriental and African Studies.

What does this brief overview of Chicheŵa tone mean to the language learner? Anyone learning Chicheŵa should be aware that, while the matter of tone still needs more analysis, there is consensus on the following points:

(1) To speak Chicheŵa in a way approximating native speaker competence means paying attention to the relative tones on each word.

(2) Be aware that the same word will not have the same tonal pattern in all of its occurrences. Tonal patterns depend on where a word occurs and with what other words it co-occurs. For example, *nkhuku* 'chicken' has three realizations (among others):

Nkhúkù (said in 'citation form' --i.e., by itself)

Nkhúkú ìnáfá. 'The chicken died.'

Ànáphá nkhúkú. 'He killed the chicken.'

(3) Expect the tones on sentence-final words to be low. For example, notice that *nkhuku* (above) has a low final tone in sentence-final position.

(4) Expect there to be a general 'downdrift' for all tones from the beginning of the sentence to the end. Further, expect each successive low tone to be noticeably lower than the one preceding it.

A MESSAGE TO THE STUDENTS

You are about to begin your study of Chicheŵa. Learning a new language has two parts: (1) learning the meaningful elements of that language and how to manipulate them in order to produce well-formed sentences, and (2) learning when it is appropriate, within the social context, to use one form rather than another. The Learning Chicheŵa materials have been designed to help meet your needs in both areas: to acquire grammatical competence and to acquire communicative competence.

The Materials

The materials for students consist of six parts: a set of 20 grammar lessons (the 'A lessons'), a set of 20 communication/culture lessons (the 'B lessons'), supplementary materials, tape recordings of the dialogues of the 'B lessons', a reference grammar, and a vocabulary listing.

The 'A lessons' will teach you how to produce well-formed sentences in Chicheŵa. To do this, they will teach you the meaningful forms in Chicheŵa and how they are used. Therefore, each 'A lesson' will introduce you to new vocabulary and new grammatical patterns. The explanation of new grammatical patterns has these components: (1) occurrence restrictions--where a particular form occurs and with what other forms; (2) comparative statements--how the same meaning is conveyed in English; (3) example sentences; and (4) exercises. The exercises are designed to develop your facility in recognizing and producing well-formed sentences making use of the new grammatical pattern. All exercises in the body of the lesson are meant to be done out loud in class. The Summary Exercises at the end of each 'A lesson' and the Review Exercises at the end of a block of lessons should be done at home to reinforce the oral practice you had in class.

The first six 'A lessons' also have tone and pronunciation exercises to help you recognize and produce the sounds which characterize Standard Chicheŵa.

While the 'A lessons' will help you develop grammatical competence in recognizing and producing correct sentences, the 'B lessons' will develop your communicative competence. They will teach you how to use Chicheŵa appropriately through dialogues and monologues which show you how to talk about everyday activities: meeting someone for the first time, going to the hospital, hiring someone, riding the bus, telling someone how to do something, and so forth.

The Communication/Culture 'B lessons' each begin with a dialogue, monologue, or a text which illustrates language in various social contexts. The lessons include an explanation of new vocabulary or new usages in the initial text. The Cultural Notes put certain aspects of the text into a cultural perspective. You'll learn, for example, why you should be wary when someone says that a place is 'not far'; you'll also learn what to say when you leave someone's house, etc. Communicative exercises are part of each 'B lesson' to give you practice in real life situations in using the vocabulary and structures which have been introduced in both the 'A' and 'B' lessons.

The Learning Chichewa packet also includes cassette tape recordings of the dialogues and monologues in the 'B lessons.' These recordings are a very important part of the overall course because they will develop your listening skills as well as your production skills. They may be used in class, under your teacher's direction, or used outside class for practice on your own. But wherever they are used, it is essential that they be heavily used because they will be your main source of learning-by-listening, a process which second language acquisition experts are finding leads to successful language learning.

A set of Supplementary Lessons follow the 20 Grammar and Communication/ Culture lessons. It's unlikely your formal classroom training in Chichewa will cover these lessons, and, in fact, they are really designed for study on your own, or perhaps with the help of a tutor. These lessons include texts about the people, towns, and wildlife of Malawi; folktales and myths; job-related materials (agriculture, health education, for example); and an English-Chichewa medical dictionary.

A reference grammar, which gives you an overview of the grammatical structures taught in the lessons, also is included. Finally, there is a dictionary of all the Chichewa words used in the core lessons (the 20 'A' and 'B' lessons).

The Learner

Even well-designed language materials on their own will not make a fluent Chichewa speaker out of you. Learning a foreign language requires a good deal of effort; don't believe those people who say they picked up French by going to the movies. Some people are more rapid language learners than others, it is true, although this skill isn't necessarily related to your overall academic ability. But everyone is going to have to work hard, even if a special language learning aptitude gives some learners a lead over others.

Why are you studying Chichewa? As Peace Corps volunteers you are learning it for two reasons: Knowing Chichewa will (1) make it easier for you to do your job; and (2) make it easier for you to become friends with Malawians. For some of you, one reason will outweigh the other. For many jobs in agriculture and community development or health, knowing Chichewa will make your work much easier and also more satisfying in its variation because you'll be able to interact with the Malawians whom you meet, not just those with advanced schooling. That is, your reason for learning Chichewa will be an instrumental one, since Chichewa will be the instrument which makes your work-related experiences more successful. For all of you, there will be integrative (socially-related) reasons for learning Chichewa. When you speak Chichewa, it will be easier for you to become more a part of Malawian society. The pleasure that you'll give Malawians by trying to use their language will tell them that you are interested in learning more about them, since people often see the mother tongue as a part of themselves.

Using the Language

Are you making the most of all the language resources that are available to you? Your study of Chichewa should not end with the hours you spend in class, or with the summary exercises in your textbooks, or with the cassette tapes. Although these resources provide you with the 'basics' of Chichewa with some structured practice, they can not provide you with the unrehearsed conversational encounters you can have outside of the classroom. You are surrounded by speakers of Chichewa and they are the best language resources available to you, the learner.

Whether in the market, a bar, or on the street, the opportunity is always there to use Chichewa. Take the initiative by asking or stating something in Chichewa (as simple as giving a greeting, or asking for directions). Don't be surprised if you get a blank stare--Malawians are probably not expecting Chichewa to come out of your mouth so that they actually didn't hear it. So try, try again.. They'll get the idea soon enough and they'll respond appropriately. Moreover, don't be surprised if you don't understand them. They might be speaking too quickly or using vocabulary unfamiliar to you. Now it's their turn to try again as you really begin to listen and learn. If you don't understand, ask them to repeat and then imitate what they are saying. It is under these circumstances that you truly begin to function competently in the language.

Evaluation

As part of the evaluation of your language abilities, you'll be tested to determine your FSI (Foreign Service Institute) level of proficiency in Chichewa. The test consists of a 15-20 minute interview during which you will demonstrate your ability to use and understand Chichewa in a realistic conversational situation. There is no set interview but you will be asked general questions about yourself, your work, your family. Special attention will be paid to pronunciation, accent, grammatical accuracy, vocabulary, fluency and listening comprehension.

The F.S.I. scoring ranges from 1.0 to 5.0, 1.0 being a beginning level and 5.0 being a native speaking level. At the end of your language training, you'll be expected to achieve a proficiency level of 2 +. This level includes the ability to:

-talk about yourself, your family, your country

-introduce and converse casually

-discuss current events, the weather

-talk about your job and work-related topics

-handle transactional situations (buying, bargaining, hiring, giving directions, making a complaint, ordering food)

-speak with reasonable grammatical accuracy and correctness of pronunciation and tone

The Learning Chichewa materials are designed so that a conscientious student will attain a 2+ level of proficiency in Chichewa by Lesson 15 of the Grammar and Communication/Culture materials. The most useful grammatical structures, vocabulary, and conversational situations are presented in the first 15 Lessons so that a functional mastery of them will give you the necessary grammatical and communicative competence.

LESSON 1A

(PHUNZIRO LOYAMBA)

GRAMMAR

1.1 New Vocabulary
1.2 Noun Classes
    1.2.1 Classes 1/2 (Mu/A)
    1.2.2 Agreement Prefixes
    1.2.3 Classes 1a/2 (0/A)
    1.2.4 Classes 3/4 (Mu/Mi)
1.3 Verb 'be' -li/ndi
1.4 Personal Pronouns
1.5 Summary Exercises
1.6 Pronunciation Exercises
1.7 Tone Exercises
1.8 Grammatical Patterns Learned

LESSON 1 A
(Phunziro Loyamba)

1.1 NEW VOCABULARY

CLASSES 1/2

munthu/anthu	'person/people'
mkazi/akazi	'woman/women, wife/wives'
mwana/ana	'child/children'
mwamuna/amuna	'man/men, husband/husbands'
mzungu/azungu	'expatriate/expatriates, European/Europeans'
mnyamata/anyamata	'boy/boys'
mtsikana/atsikana msungwana/asungwana	'girl/girls'
mlendo/alendo	'guest/guests, traveler/travelers'
mphunzitsi/aphunzitsi	'teacher/teachers'

CLASSES 1A/2

bambo/abambo	'father/fathers'
mayi/amayi	'mother/mothers'
gogo/agogo	'grandparent/parents'
galu/agalu	'dog/dogs'
mphaka/amphaka	'cat/cats'
katundu/akatundu	'luggage'
fodya	'tobacco'

CLASSES 3/4

munda/minda	'field/fields'
msewu/misewu	'road/roads'
mwala/miyala	'stone/stones'
mudzi/midzi	'village/villages'
mpeni/mipeni	'knife/knives'
mtengo/mitengo	'tree/trees'
mpando/mipando	'chair/chairs'

PRONOUNS

EMPHATIC	SUBJECT	
ine	ndi-	'I'
iwe	u-	'you'
iye	a-	'he/she'
ife	ti-	'we'
inu	mu-	'you'
iwo	a-	'they'

POSSESSIVE STEMS

-anga	'my/mine'
-ako	'your/yours'
-ake	'his/her/hers'
-athu	'our/ours'
-anu	'your/yours'
-awo	'their/theirs'

VERB: -li/ndi 'be'

LOCATIVE: pano 'here, on this spot'
uko 'there, indefinite location'

ADVERB: bwino 'well, o.k., all right'

OTHER

Eee	'yes'
inde	'yes'
iyayi	'no'

1.2 NOUN CLASSES

The most distinctive aspect of Chicheŵa grammar is the division of nouns into classes. For those of you who have studied such languages as French, Spanish or German, gender in those languages is analogous to noun classification in Chicheŵa. Chicheŵa has 18 classes of nouns identified by their characteristic prefixes. For convenience, noun classes are referred to by both a number and a prefix pattern.

Many of the noun classes are referred to in pairs, which have different prefixes in the singular and plural. The following lessons will introduce many of the noun classes in such singular-plural pairings.

1.2.1 Classes 1/2 (Mu/A)

Classes 1/2 are also known as the *Mu/A* classes. *Mu-* is the generalized singular class prefix for Class 1 and *a-* is the plural class prefix for Class 2. An example of a Class 1 noun is *munthu* meaning 'person'. It is composed of the prefix *mu-* and the stem *-nthu*. To form the plural of 'person', the singular prefix *mu-* is replaced by the plural prefix *a-* (or *ŵa*)* to form *anthu* meaning 'people'.

SINGULAR

Mu- (class prefix)	+	*-nthu* (stem)	=	*munthu*	'(a, the) person'

PLURAL

A- (class prefix)	+	*-nthu* (stem)	=	*anthu*	'(the, some) people'

There are no words such as *a*, *an*, *some* in Chicheŵa; the singular and plural forms of the nouns themselves incorporate the sense of *a*, *an* and *some* in English, and also sometimes the sense of *the*. Other words, however, do convey the 'definite' sense which can be carried by *the* in English. These will be introduced in later lessons.

---

*A dialectal variant of the Class 2 *a-* is *ŵa* (*anthu* = *ŵanthu* 'people'). Both forms are equally acceptable but for the sake of expediency and traditional orthography, the *a-* form will be used in these lessons.

The designation of Class 1 as the *mu-* class is only a generalization, since both *m-* and *mw-* also appear.

The Class 1 prefix will be:

mu- before a consonant introducing a monosyllabic stem.

munthu	'person'	(*-nthu* = one syllable)

mw- before a vowel

mwana	'child'	(*-ana*)
mwamuna	'man, husband'	(*-amuna*)

m- before a consonant introducing a polysyllabic stem.

mkazi	'woman'	(*-ka-zi* = two syllables)
mtsikana	'girl'	(*-tsi-ka-na* = three syllables)
mphunzitsi	'teacher'	(*-phu-nzi-tsi* = three syllables)

Despite these variations in the singular, all Class 1 nouns form their plurals with the Class 2 plural prefix *a-*:

mkazi - *akazi*	'women'	
munthu - *anthu*	'people'	
mwana - *ana*	'children'	(*a-* + *-ana* = *ana*)

In addition to being generalized according to class prefix, some classes can be generalized according to the types of nouns included in the classes. It is believed that in the past, nouns with similar characteristics were grouped together so that there was a 'person' class, an 'instrument' class, etc. Some classes retain a semantic homogeneity. For example, Classes 1/2 (*Mu/A*) could be called the 'people' classes because all of the nouns in them refer to human beings. Generalizations of this sort (even for other noun classes less uniform than Classes 1/2) can be helpful in determining the classification of new nouns that you'll encounter.

Throughout these lessons, noun classes will appear in tables such as the following one which includes class numbers, prefixes, and examples:

Class #	Class Prefix	Examples
1	*mu-* (*m-*, *mw-*)	*munthu* 'person' *mkazi* 'woman, wife' *mwamuna* 'man, husband'
2	*a-*	*anthu* 'people' *akazi* 'women, wives' *amuna* 'men, husbands'

Exercises

A. Translate the following words into Chicheŵa:

Example: guests → *alendo*

1. boy
2. men
3. person
4. girl
5. woman
6. Europeans
7. children
8. boys
9. husband
10. guest
11. man
12. people
13. girls
14. women
15. guests

B. Give the plural form of the following Class 1 nouns:

Example: mkazi → akazi

1. munthu
2. mwana
3. mzungu
4. mwamuna
5. mnyamata
6. mkazi
7. mtsikana
8. munthu
9. mlendo
10. mzungu
11. mnyamata
12. mwana
13. mtsikana
14. mwamuna
15. mlendo
16. msungwana

C. Give the singular form of the following nouns:

Example: amuna → mwamuna

1. ana
2. alendo
3. akazi
4. anthu
5. anyamata
6. atsikana
7. azungu
8. amuna
9. asungwana
10. alendo
11. amuna
12. azungu
13. ana
14. atsikana
15. alendo
16. akazi

1.2.2 Agreement Prefixes

Agreement is a further aspect of noun classification. Agreement is a means by which a noun 'marks' those words that are directly related to it. This agreement is achieved by attaching the *agreement* prefix (sometimes called the concordial prefix) of the noun to its modifiers (adjectives, numbers, demonstratives) and to its verb if it is the subject of one. In many cases this agreement prefix is the same as the class prefix. It may also be a modified form of the class prefix. Or this agreement prefix may have no relation at all to the class prefix.

For Class 1 (*mu-*) nouns, the agreement prefix is irregular. Depending on the part of speech to which it is attached, it can be *m-*, *a-*, *y-* or *u-*. Before the possessive stem ('my', 'your', etc.) we will see it as *u-*. The agreement prefix of Class 2 nouns is uniformly *a-*; we can say that this prefix is regular because it also happens to be the class prefix.

To understand how these agreement prefixes work, let's look at their relationship to possessive pronouns. Possessive pronouns must 'agree' with the noun and this agreement is marked by the appropriate agreement prefix. The possessive pronoun is really a stem to which is attached an agreement prefix. In Chicheŵa, possessive pronouns and other modifiers (such as adjectives) *follow* the noun. Take, for example, the possessive stem *-anga* 'my/mine':

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem		
m-	+	*-kazi*	*u-*	+	*-anga*	=	*mkazi wanga* *(u + a = wa)*
		'wife'			'my'	=	'my wife' (lit. 'wife my')

U- the agreement prefix for possessives in Class 1, is attached to the stem *-anga*. A sound change occurs by which *u* + *a* becomes *wa-*. *Wanga* then has been 'marked' by agreement to show its relationship with the Class 1 *mkazi* 'woman'. For Class 2 nouns:

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem		
a-	+	*-ana*	*a-*	+	*-anga*	=	*ana anga* *(a + a = a)*
		'children'			'my'	=	'my children'

A-, the Class 2 agreement prefix, combines with the stem *-anga* and the resulting *anga* shows agreement with the Class 2 noun *ana* 'children'. (The *a-* of the prefix and the *a-* of the stem merge to form one *a-*.)

This general procedure of agreement is followed by the noun classes with all of the possessive stems:

Possessive Stem		Examples	
-anga	'my, mine'	*mwamuna wanga* *ana anga*	'my husband' 'my children'
-ako	'your, yours' (singular, informal)	*mwana wako* *alendo ako*	'your child' 'your guests'
*-ake**	'his, her, hers'	*mkazi wake* *ana ake*	'his wife' 'her children'
-athu	'our, ours'	*mnyamata wathu* *anyamata athu*	'our boy' 'our boys'
-anu	'your, yours' (plural, honorific)	*mwamuna wanu* *alendo anu*	'your husband' 'your guests'
-awo	'their, theirs'	*mwana wawo* *ana awo*	'their child' 'their children'

The Class 2 prefix a- can convey respect for an individual as well as plurality. For example, alendo anu can refer either to 'your guests' (plural) or 'your guest' (respectfully). Referring to someone in the plural is then a way of showing respect. The distinction between plurality and respect can be determined from context.

---

*You may hear *-ache* as a dialectal variant of *-ake* for 'his, her, hers'.

Exercises

A. Translate the following phrases into Chicheŵa:

Example: our guests → *alendo athu*

1. his child
2. their guests
3. my teacher
4. his children
5. her husband
6. your wife
7. their boys
8. our girls
9. my children
10. your people

B. Combine the following singular nouns with the appropriate form of the possessive stem -*anu* 'your' to make the statement 'your _____ is well.' (For Class 1/2, 'is/are well' = *ali bwino.*)

Example: *mkazi* → *mkazi wanu ali bwino* 'your wife is well'

1. mlendo
2. mwamuna
3. mwana
4. mzungu
5. mtsikana
6. munthu
7. mnyamata
8. msungwana
9. mkazi
10. mwana

C. Change the nouns in the preceding exercise into their plural forms before combining them with the possessive stem -*anu* 'your' making statements as in Exercise B. (Note: '*ali bwino*' remains the same.)

Example: mlendo → alendo anu 'your guests are well.'
('your guest is well'- respectful sense)

D. Change the following possessive stems from the first person singular (-*anga*) to the first person plural (-*athu*) changing the statement from 'my _____ is/are well' to 'our _____ is/are well'. In this exercise, the nouns remain the same; only the possessive stem changes.

Example: *mlendo wanga ali bwino* → *mlendo wathu ali bwino*
'my guest is well' 'our guest is well'

1. mtsikana wanga
2. ana anga
3. anthu anga
4. mnyamata wanga
5. atsikana anga
6. mwana wanga
7. alendo anga
8. mwamuna wanga
9. atsikana anga
10. anyamata anga

E. Change the following possessive stems from the third person singular (-*ake*) to the third person plural (-*awo*) changing 'his/her _____ is/are well' to 'their _____ is/are well'.

Example: *ana ake ali bwino.* → *ana awo ali bwino.*
'his/her children are well' 'their children are well'

1. mnyamata wake
2. aphunzitsi ake
3. alendo ake
4. mtsikana wake
5. mwana wake
6. anyamata ake
7. mphunzitsi wake
8. mlendo ake
9. asungwana ake
10. ana ake

1.2.3 Classes 1a/2 (Ø/A)

In Noun Classes 1/2, we saw that singular nouns had the class prefix *mu-* (or *m-*, *mw-*), that the members of the class referred to people, and that they formed their plurals with *a-*. But there are nouns which, although they take Class 1/2 agreements, do not have Class 1 nominal prefixes. These nouns are in Classes 1a/2 and they include both animate and inanimate things. Class 1a nouns take zero (Ø) as a class prefix.

Galu 'dog' is an example of a Class 1a noun. To say, 'my dog', the noun will be followed by the agreement prefix of Class 1 (*u-*):

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem		
Ø	+	*-galu*	*u-*	+	*-anga*	=	*galu wanga* *(u + a = wa)*
		'dog'			'my'	=	'my dog'

Class 1a nouns form their plurals with the Class 2 prefix *a-*. These plurals behave like any Class 2 noun and therefore take the Class 2 agreement prefix *a-*:

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem		
a-	+	*-galu*	*a-*	+	*-anga*	=	*agalu anga* *(a + a = a)*
		'dog'			'my'	=	'my dogs'

Here is a table with other examples of nouns in these classes:

Class	Class Prefix	Agreement Prefix	Examples	
1a	0	*u-* *(a-, m-, y-)*	*bambo wake*	'his father'
			*fodya wanga**	'my tobacco'
			mayi wawo	'their mother'
			mphaka	'cat'
2	*a-*	*a-*	*abambo ake*	'his father'
			amayi awo	'their mother/ mothers'
			amphaka	'cats'

The Class 2 plural prefix *a-* also serves as an honorific prefix for an individual. *Amayi awo* can be a plural reference 'their mothers' or a respectful one, 'their mother'.

---

*Some Class 1a nouns such as *fodya* 'tobacco' are mass nouns in Chicheŵa and therefore have no plural forms such as sugar in English. Other Class 1a nouns such as *katundu* 'luggage' are also mass nouns but may have a plural form (*akatundu*) when they refer to types or pieces of luggage, etc.

Exercises

A. Give the plurals of the following Class 1a nouns:

Example: bambo → abambo

1. gogo
2. mayi
3. mphaka
4. galu
5. katundu
6. mayi
7. gogo
8. bambo
9. mphaka
10. galu

B. Substitute the following forms into the model expression, making all necessary agreement changes required by each new substitution:

Example:	model:	*bambo wake*	'his/her father'
	substitution:	*-anga*	'my'
	new model:	*bambo wanga*	'my father'
	substitution:	*abambo*	'father' (respectful)
	new model:	*abambo anga*	'my father' (respectful)

1. -athu
2. -awo
3. galu
4. agalu
5. -anga
6. gogo
7. -anga
8. agogo
9. mphaka
10. -ako
11. -ake
12. fodya
13. -anga
14. -anu
15. katundu

C. Translate the following phrases into Chicheŵa:

Example: our mothers → *amayi athu*

1. your dogs
2. his father
3. their cat
4. my tobacco
5. her mother
6. his mother
7. their luggage
8. our fathers
9. your dog
10. my grandparent

1.2.4 Classes 3/4 (Mu/Mi)

Classes 3/4 are also known as the *Mu/Mi* classes with *mu-* being the generalized singular class prefix and *mi-* being the plural class prefix. Variations in the Class 3 prefix *mu-* (*m-* and *mw-*) follow the same rules as those followed by Class 1 prefixes:

mu-	before a consonant introducing a monosyllabic stem (*mudzi* 'village'; *munda* 'field' (cultivated field))
mw-	before a vowel (*mwala* 'stone')
m-	before a consonant introducing a polysyllabic stem (*mtengo* 'tree'; *mpando* 'chair')

Despite these variations in the singular, all Class 3 nouns form their plurals with the Class 4 prefix *mi-*:

mtengo	→	*mitengo*	'tree'
mudzi	→	*midzi*	'villages'
mwala	→	*miyala*	'stones'

(When *mi-* is followed by a vowel, *-y-* is used to separate the vowels: *mi + ala → miyala.*)

The agreement prefixes of the *Mu/Mi* classes are not the entire class prefixes but the vowels of those prefixes. Therefore, the agreement prefix of the class *mu-* is *u-* and that of the *mi-* class is *i-*:

Class Prefix	+	Noun Stem	Agreement Prefix	+	Possessive Stem			
m-	+	*-tengo* 'tree'	*u-*	+	*-awo* 'their'	=	*mtengo wawo* 'their tree'	*(u + a = wa)*
mi-	+	*-peni* 'knife'	*i-*	+	*-ake* 'his'	=	*mipeni yake* 'his knives'	*(i + a = ya)*

Note that sound changes occur when these agreement prefixes precede another vowel such as the *a* of the possessive stem. We see above that the Class 3 agreement prefix *u-* + *a* becomes *wa* and the Class 4 agreement prefix *i-* + *a* becomes *ya*.

Exercises

A. Translate the following phrases into Chicheŵa:

Example: their trees → *mitengo yawo*

1. our stones
2. his chair
3. my village
4. her stone
5. their roads
6. our trees
7. your knives
8. their villages
9. my stone
10. her village

B. Give the plurals of the following Class 3 nouns:

Example: mudzi → midzi

1. mwala
2. mtengo
3. msewu
4. munda
5. mpeni
6. mudzi
7. mwala
8. munda
9. mpando
10. mtengo

C. Using the singular nouns in the preceding exercise, combine them with the possessive stem *-anu* 'your' making statements 'your _____ is here.' (For Class 3 nouns, 'is here' = *uli pano.*)

Example: *mudzi* → *Mudzi wanu uli pano.* 'Your village is here.'

D. Give the singular forms of the following nouns:

Example: miyala → mwala

1. mipeni
2. midzi
3. misewu
4. mitengo
5. mipeni
6. misewu
7. minda
8. miyala
9. midzi
10. mipando

E. Using the plural nouns in the preceding exercise, combine them with the possessive stem -*athu* 'our', making statements 'our _____ are here.' (For Class 4 nouns, 'are here' is *'ili pano'*.)

Example: *miyala* → *Miyala yathu ili pano.* 'Our stones are here.'

F. Combine the following nouns with the possessive stem -*anga* 'my' making all necessary changes in agreement:

Example: *mwala* → *mwala wanga* 'my stone'

1. mudzi
2. msewu
3. minda
4. mpando
5. miyala
6. mitengo
7. misewu
8. mipeni
9. mtengo
10. mwala

1.3 VERB 'BE' -li/ndi

As in many languages, the verb 'to be' in Chicheŵa is characterized both by its frequency of use and by its irregularity in form. In Chicheŵa 'be' has two different basic forms: a -*li* form that indicates location and state, and a *ndi* form that indicates quality, identity, and possession.

Verbs in Chicheŵa 'agree' with the class of their noun subjects. This agreement is accomplished by attaching the agreement prefix to the stem of the verb. (This is, of course, the same agreement prefix we used with possessive stems.) To say that 'the child is well' (or in any state or location), we use the verb stem -*li* with the appropriate agreement prefix:

Noun	Agreement Prefix	+	-*li*	State Location	
mwana	*a-*	+	-*li*	*bwino*	*Mwana ali bwino.*
'child'	'he'		'is'	'well'	'The child is well.'

The agreement prefix for Class 1 nouns is a- (as it is for Class 1a nouns):

bambo wake	*a-*	-*li pano*	=	*Bambo wake ali pano.*
'father his'	'he'	'is here'		'His father is here.'

The other noun classes follow the same pattern:

Noun + Agreement Prefix + -*li*

Class	Noun	Agreement Prefix	+ -*li* +	State Location	Example
1	*mkazi*	*a-*	*-li*	*bwino*	*Mkazi ali bwino.* 'The woman is well.'
2	*akazi*	*a-*	*-li*	*bwino*	*Akazi ali bwino.* 'The women are well.'
1a	*galu*	*a-*	*-li*	*pano*	*Galu ali pano.* 'The dog is here.'
2	*agalu*	*a-*	*-li*	*uko**	*Agalu ali uko.* 'The dogs are there.'
3	*mtengo*	*u-*	*-li*	*pano*	*Mtengo uli pano.* 'The tree is here.'
4	*mitengo*	*i-*	*-li*	*uko*	*Mitengo ili uko.* 'The trees are there.'

Notice it is the agreement prefix and context which indicate the 'is' (singular) or 'are' (plural) sense of 'to be'.

---

*In Chicheŵa there are several ways to express 'here' and 'there', depending on the type of location you are describing: general, specific, interior, etc. Another word for 'there' is *apo*, and 'here' can also be expressed by *uku*, *kuno*, and *apa*.

Exercises

A. Combine the following singular nouns with the verb phrase -*li bwino* 'be well, o.k., all right' using the correct agreement prefix for each noun class.

Example: mwana → Mwana ali bwino.

1. bambo wawo
2. mtengo
3. mtsikana/msungwana
4. mlendo wathu
5. mudzi wawo
6. mwamuna
7. mzungu
8. msewu
9. mlendo wawo
10. mpeni

B. Change the nouns in the previous exercise into the plural and then combine them with -*li* *pano* 'be here'/-*li* *uko* 'be there'.

Example: *mwana* → *ana* → *Ana ali pano.* 'The children are here.'

C. Translate the following sentences into Chicheŵa:

Example: Your knives are here. → *Mipeni yanu ili pano.*

1. My mother is well.
2. Some trees are here.
3. Your cat is well.
4. A stone is here.
5. Some stones are there.
6. Our guests are well.
7. His father is there.
8. Her children are well.
9. Their guests are here.
10. Some Europeans are here.

D. In this listening exercise, the teacher will make a variety of statements about the classroom and its environment in the form: 'something/someone is here/there'. If the statement is true, say *inde* 'yes'. If it is false, say *iyayi* 'no'. You will then make your own statements about the classroom.

Example:	Teacher:	*Galu ali pano.* 'A dog is here.'	Student:	*Iyayi!* 'No!'
		Mipando ili pano. 'Some chairs are here.'	Student:	*Inde!* 'Yes!'

1.4 PERSONAL PRONOUNS

Personal pronouns (I, you, he, she, etc.) have two forms in Chicheŵa: an agreement subject prefix and an emphatic form.

The agreement prefix for personal pronouns is attached to the verb stem in the manner of the agreement prefixes of the noun classes.

Pronoun Agreement Prefix	+	Verb Phrase		
Ndi-	+	*-li bwino*	=	*Ndili bwino.*
'I'		'be well'		'I am well.'
A-	+	*-li bwino*	=	*Ali bwino.*
'he/she'		'be well'		'He/she is well.'

Compare with 'The child is well':

Noun	Agreement Prefix	+	Verb Phrase		
mwana	*a-*	+	*-li bwino*	=	*Mwana ali bwino.*
'child'	'he/she'		'be well'		'The child (he/she) is well.'

Pronoun Agreement Prefix		+	Verb Phrase	(*-li* + *bwino*)		
Ndi-	'I'	+	*-li bwino*	=	*Ndili bwino.*	'I am well.'
U-	'you'	+	*-li bwino*	=	*Uli bwino.*	'You are well.' ('you' = singular, informal)
A-	'he, she'	+	*-li bwino*	=	*Ali bwino.*	'He/she is well.'
Ti-	'we'	+	*-li bwino*	=	*Tili bwino.*	'We are well.'
Mu-	'you'	+	*-li bwino*	=	*Muli bwino.*	'You are well.' ('you' = formal, plural)
A-	'they'	+	*-li bwino*	=	*Ali bwino.*	'They are well.'

The emphatic forms of the personal pronouns are never used as subject prefixes. They precede the subject prefix to emphasize the identity of the subject, but they are optional:

Emphatic Pronoun	Prefix + *-li pano*
Ine 'I, me'	*ndi-* + *-li pano* = *(Ine), ndili pano.* 'As for me, I am here.'
Iwe 'you'	*u-* + *-li pano* = *(Iwe), uli pano.* 'As for you, you are here.'
Iye 'he, she, him, her'	*a-* + *-li pano* = *(Iye), ali pano.* 'As for him/her, he/she is here.'
Ife 'we, us'	*ti-* + *-li pano* = *(Ife), tili pano.* 'As for us, we are here.'
Inu 'you'	*mu-* + *-li pano* = *(Inu), muli pano.* 'As for you, you are here.'
Iwo 'they, them'	*a-* + *-li pano* = *(Iwo), ali pano.* 'As for them, they are here.'

In addition to being used emphatically, these pronouns occur with the verb *ndi* 'be', with prepositions, and in brief questions such as *Kaya inu?* 'I don't know (about) you.' These functions will be discussed in the next lesson.

The second person singular pronoun *u-* 'you' is used mainly in referring informally to a very close friend, an inferior, or a young child. The second person plural pronoun *mu-* is much more commonly used, referring not only to more than one person but also to an individual with respect and politeness. The same usage distinction holds for *iye* and *iwo* with the result that *iwo* is more common and is used for 'he/she' as well as 'they'.

Notice that the agreement prefix for both 'he/she' and 'they' is *a-*. Context will help determine which is intended.

Exercises

A. Give the appropriate personal pronoun agreement prefix for the following pronouns.

1. I
2. They
3. She
4. We
5. You
6. He
7. You
8. I
9. They
10. We

B. Combine the following personal pronoun agreement prefixes with the verb phrase *-li bwino* 'be well':

Example: *u-* → *Uli bwino.* 'You are well.'

1. a-
2. mu-
3. ti-
4. ndi-
5. a-
6. u-
7. mu-
8. a-
9. ti-
10. ndi-

C. Repeat the above exercise adding the appropriate emphatic pronoun to the sentence to emphasize the subject:

Example: *u-* → *Iwe, uli bwino.* 'As for you, you are well.'

D. Translate the following sentences into Chicheŵa:

Example: She is well. → *Ali bwino.*

1. I am well.
2. They are there.
3. You are here. (informal)
4. We are well.
5. You are here. (informal)
6. You are well. (formal)
7. I am here.
8. He is there.
9. She is here.
10. They are there.

E. Answer the question with 'yes' and an affirmative statement. The teacher should ask the questions the first time this exercise is performed. Note the rising intonation, similar to that of English when asking questions in which the word order remains the same. Then do this exercise again, with the students asking the questions.

Example:

Ali uko? 'Is she there?'	**Eee/Inde, ali uko.* 'Yes, she's there.'
Muli bwino? 'Are you well?'	*Eee/Inde, ndili bwino.* 'Yes, I'm well.'

1. Muli bwino?
2. Muli pano?
3. Ali uko? (he)
4. Ali pano? (they)
5. Muli pano?
6. Ali uko? (she)
7. Muli bwino? (you, plural)
8. Ali pano? (she)
9. Tili bwino?
10. Ali uko? (they)

---

*You will hear *eee* very often as a response meaning 'yes'.

1.5 SUMMARY EXERCISES

A. Change the following nouns from the singular into the plural.

Example: mtengo → mitengo

1. mwana
2. galu
3. mlendo
4. mwala
5. msewu
6. mnyamata
7. mayi
8. katundu
9. mphaka
10. munda

B. Combine the following nouns with the possessive stem -*athu* 'our':

Example: alendo → alendo athu

1. gogo
2. mipeni
3. agalu
4. anthu
5. munda
6. fodya
7. ana
8. abambo
9. mitengo
10. midzi

C. Combine the following nouns and pronouns with the verb phrase -*li pano* 'be here':

Example: anyamata → Anyamata ali pano.

1. Ndi-
2. Agogo anga
3. Mu-
4. Katundu
5. Miyala yawo
6. Ti-
7. Alendo anu
8. Mpeni
9. Bambo wake
10. Misewu

D. Substitute the following words into the model expression, making all necessary changes in agreement which each new substitution requires:

Example: Model: *Ana awo ali bwino*
'Their children are well.'

Substitution: *amayi*
'mother'

New model: *Amayi awo ali bwino.*
'Their mother is well.'

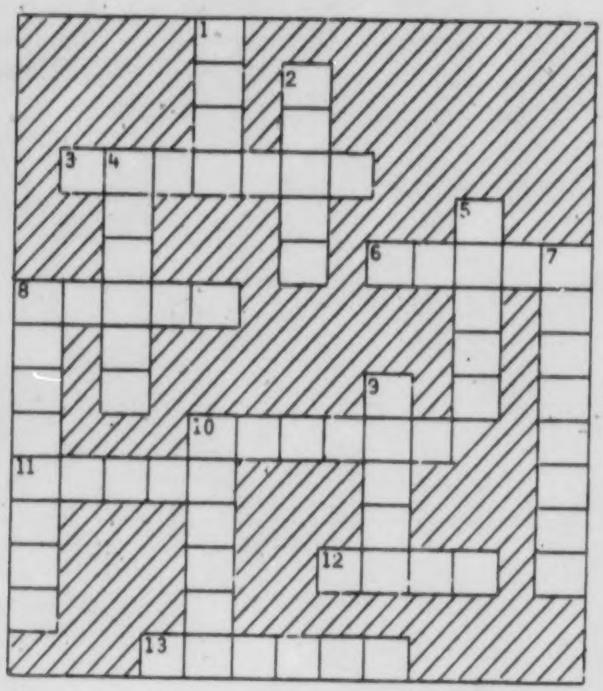
1. mlendo
2. -ake
3. abambo
4. -anga
5. mudzi
6. pano
7. -anu
8. mitengo
9. -athu
10. msewu

E. Translate the following sentences into English:

Example: *Azungu ali pano.* → 'The Europeans are here.'

1. Mkazi wanga ali bwino.
2. Miyala ili uko.
3. Ana awo ali pano.
4. Mlendo wake ali bwino.
5. Msewu uli bwino.
6. Amuna awo ali pano.
7. Mwana wako ali uko.
8. Amayi anu ali bwino.
9. Fodya ali pano.
10. Anyamata ali uko.

F. Crossword Puzzle



Across

3. You carry it from the airport
6. Male spouses
8. A very young person
10. Green thing in which birds sing
11. People live in these
12. Your mother's mother or father is your ______.
13. Small rocks

Down

1. A child belonging to us
2. Smoking substance
4. Aloof pets
5. Human being
7. Female children
8. Male child
9. Your parents' parents are your ______.
10. Cutting tools

Note: The aspiration marker is not considered a separate letter. Thus, *kh*, *ph* or *th* take only one box in the puzzle.

1.6 PRONUNCIATION EXERCISES

A. Syllabic *m-*

Syllabic *m-* should be pronounced as a 'short hum' ('mmm'); however, this is only a single sound, so don't hold it too long or add a vowel before the consonant which follows it. Word-initial *m* may be syllabic; this means it forms a syllable on its own. In all the words you've had so far with an initial *m*, this is a syllabic *m*. We'll see later that initial *m* is not syllabic when it occurs before the labials *b*, *ph*, *f*, and *v*. (*Mphunzitsi* is an exception to this rule, since its *m* is syllabic.)

mkazi	*(m-ka-zi)*	*mphunzitsi*	*(m-phu-nzi-tsi)*	*mnyamata*
mzungu	*(m-zu-ngu)*	*mpeni*	*(m-pe-ni)*	*(m-nya-ma-ta)*
mtengo	*(m-te-ngo)*	*mlendo*	*(m-le-ndo)*	(note: *ny-* stands for one sound)

B. Aspirated *ph* and *th* vs. Unaspirated *p* and *t*

The letter *h* after *p* and *t* indicates that a puff of air follows these consonants when they are pronounced. The corresponding unaspirated consonants, which don't have this special puff, are written without the *h*: *p* and *t*. (See the Introduction for more on the difference between the two sets of sounds.) In practicing these sounds, place the palm of your hand in front of your mouth. You should feel the puff of air when you say *ph* or *th*, but not when you say *p* or *t*. Don't confuse the English sounds represented by *th* (as in the or thigh) with the Chicheŵa *th*. They are very different. Listen to the following words as your teacher says them and then repeat:

Aspirated *ph* and *th*	Unaspirated *p* and *t*
phunziro	*mpaka* 'until'
mphaka / amphaka	*mpeni / mipeni*
munthu	*mtengo*
anthu	*mnyamata*
wathu	*anyamata*
yathu	*katundu*
athu	*akatundu*

C. *l* and *r*

Both *l* and *r* are written in Chicheŵa for what is essentially the same sound. This sound has two variants. Before *i* or *e*, either *l* or *r* are pronounced as the *l* sound in English leap. Before *u*, *o*, or *a*, either *l* or *r* is pronounced similarly to the *l* in English luck, but with the tongue somewhat more 'bunched' in the back (or velar) region of the mouth.

The important things to keep in mind are these:

1) There is no sound in Chicheŵa at all such as the English *r*.
2) Whether the letter used to write the sound is *l* or *r* has no effect on its pronunciation. Rather, what counts is the vowel which follows the *l* or *r* symbol.

Pronounce the following, making an effort to imitate the pronunciation of your teacher:

Before *i* or *e*	Before *u*, *o*, or *a*	Before both types of vowels
kwambiri 'very'	*galu*	*lero* 'today'
ali bwino	*tambala* 'unit of money'	
ndili bwino	*sukulu* 'school'	
mchere 'salt'	*chipatala* 'hospital'	
muli bwanji?	*-tandala* 'spend'	
deresi 'dress'		

D. Implosive *b*/*d*

When *b* and *d* appear between two vowels or followed by *w* or *y* they are pronounced implosively (air sucked in). When *b* and *d* are preceded by a nasal (*n*, *m*) or appear in a borrowed word, they are pronounced explosively (air expelled out). All *b*'s and *d*'s in English are explosive:

b / *d* (implosive)	*b* / *d* (explosive)
bambo	*bambo*
bwino	*minda*
fodya	*abambo*
bwanji? 'how'	*kwambiri*
banja 'family'	*buledi* 'bread'

Note: *dz* in such words as *mudzi* 'village' or *dzina* 'name' is a single sound which is a combination of two English sounds *d* and *z*. It is explosive.

1.7 TONE EXERCISES

A. The following pairs of words differ in tone, the single feature which keeps them apart in meaning. Tone is a feature of relative pitch (be sure you've read the discussion on tone in the Introduction). There are two distinctive tones in Chicheŵa: high and low (that is, relative high contrasts with relative low). There is also a rising tone which is a variant of low tone. High-toned syllables will be marked with a (´) and low-toned syllable will have no mark at all. Therefore, *mtengo* 'tree' is *m-té-ngo* with the middle syllable high in tone, but the first and final syllables low in tone.

Listen to your teacher's pronunciation of the following pairs and try to identify the difference in tonal pattern. Then try to produce the pairs yourself, with the correct tonal pattern.

mténgo	'tree'	*mśana*	'back'
mtengo	'price'	*msaná*	'daylight between 10-3'
khúngu	'blindness'	*chánga*	'my/mine'
khungu	'skin'	*changa*	'a lemur'
chikúku	'measles'	*mphása*	'twins'
chikuku	'a pram (baby carriage)'	*mphasá*	'a mat'
thumbá	'mound'	*chilére*	'a groundnut field'
thumba	'pocket'	*chilere*	'a type of snake'
nyénje	'cicada (type of insect)'	*mbalá*	'a thief'
nyenje	'grass torch'	*mbala*	'a burn from scorching'
chitéte	'type of basket'	*mphánda*	'a branch'
chitete	'grasshopper'	*mphanda*	'a hole in a tree'

B. Two and Three Syllable Words

1. Listen to the following pairs of words. If the tone is the same in both say 'same'; if the tone is different in both say 'different':

Example: *bwino* - *ife* (same)
akazi - *mtengo*
mayi - *munthu*
amuna - *alendo*
inu - *ife*
mlendo - *Chicheŵa*
anga - *ndili*
mtengo - *amayi*
mudzi - *bwanji*
bambo - *ndili*

etc.

2. Listen to the following three words; two have the same tonal pattern and one is different. Indicate the 'different' word by saying '1' if the first word is different, '2' if the second word is different, and '3' if the third word is different. (Or show fingers to keep the noise level down.)

Example: *wanu* - *gogo* - *inu* *(3)*
bwino - *bambo* - *bwanji*
amuna - *alendo* - *mitengo*
akazi - *amayi* - *Chichewa*
bwino - *inu* - *anga*
ife - *gogo* - *bwanji*
abambo - *ndilipo* - *bwinonso*
tsalani- *kwambiri* - *pepani*
mayi - *anu* - *ndili*
sikomo - *pitani* - *chabwino*

3. Two and three syllable words can have various combinations of the high (H) and low (L) tones. Here are some words grouped according to tonal characteristics. Listen well to your teachers and try to match the tones they produce:

LL	
ndili	'I am'
bwino	'well'
bambo	'father'
inu	'you'
ife	'we, us'
ine	'I, me'
mudzi	'village'
midzi	'villages'
munthu	'person'

LHH	
aléndó	'travelers, guests'
mléndó	'traveler, guest'
Chichêŵá	'language of Malaŵi'

HLL	
síkomo	'thanks'
chábwino	'fine, O.K.'

HL	
máyi	'woman/mother'
ánga	'my/mine'
bwánji?	'how?'
wánu	'your, yours'
gógo	'grandparent'

LLL	
abambo	'sir/father'
pitani	'go'

LHL	
akázi	'wives'
amáyi	'women'
mténgo	'tree'
miténgo	'trees'
mwamúna	'man, husband'
bwinónso	'also well'
ndilípo	'I am there(all right)'
pepáni	'sorry'
tsaláni	'stay'
pang'óno	'a little, slowly'

HHL	
kwámbíri	'much, a lot'

C. In Context

The previous exercises have introduced the tone of individual words in isolation. However, the characteristic tone of a word may change when the word appears in context. For example, observe what happens to tone when *ndili* 'I am', *bwino* 'well', and -*nso* 'also' are combined:

ndili + bwino = ndili bwino. / Ndili bwino + -nsó = Ndili bwinónso.
'I am also well.'

When the low-toned *ndili* is combined with the low-toned *bwino*, the low tones are maintained throughout. With the addition of the high-toned -*nso*, the second syllable of *bwino* (*bwi*-*no*) becomes high and -*nsó* becomes low in its sentence final position. Similar changes in tonal pattern occur when *ndili* 'I am' is combined with -*pó* 'there, all right' and -*nsó* 'also':

ndili + -pó = Ndilípo. / Ndilípo + -nsó = Ndilipónso.
'I am also all right.'

By adding the high-toned suffix -*pó* to the low-toned *ndili*, -*li* becomes high and -*po* becomes low in sentence final position. And the addition of -*nso* to *ndilipo* causes a shift of the high tone from -*li* to -*pó* before the word final low tone of -*nso*.

These tone changes illustrate the importance of learning tone as it occurs in context, not just in individual words.

1. Listen to your teacher and ask the question *Muli bwanji?* 'How are you?' and answer it with *Ndili bwino*. Practice asking and answer this question with the proper tone, first with the teacher and then with another student.

Teacher:	Muli bwánji?	Student:	Ndili bwino.
Student:	Muli bwánji?	Student:	Ndili bwino.

a) Vary the pronoun subject of the question and answer:

Ali bwánji?	Ali bwino.
Muli bẃanji?	Tili bwino.
Uli bwánji?	Ndili bwino.

b) Vary the answer by replacing *bwino* with -*po* 'there/all right':

Muli bwánji?	Ndilípo.
Ali bwánji?	Alípo.
Muli bwánji?	Tilípo.
Uli bwánji?	Ndilípo.

c) Vary the answer by adding -*nso* to both -*po* and *bwino*:

Muli bwánji?	Ndilipónso.
Ali bwánji?	Ali bwinónso.
Muli bwánji?	Tilipónso.

etc.

d) Add *zíkomo* 'thanks' to your answer:

Muli bwánji?	Ndilipónso. Zíkomo.
Ali bwánji?	Ali bwino. Zíkomo.
Muli bwánji?	Tilípo. Zíkomo.

etc.

2. Comment upon someone's well-being with *chabwino* 'fine':

Ndilipónso. Zíkomo.	Chábwino.
Ali bwino.	Chábwino.
Tilipónso.	Chábwino.

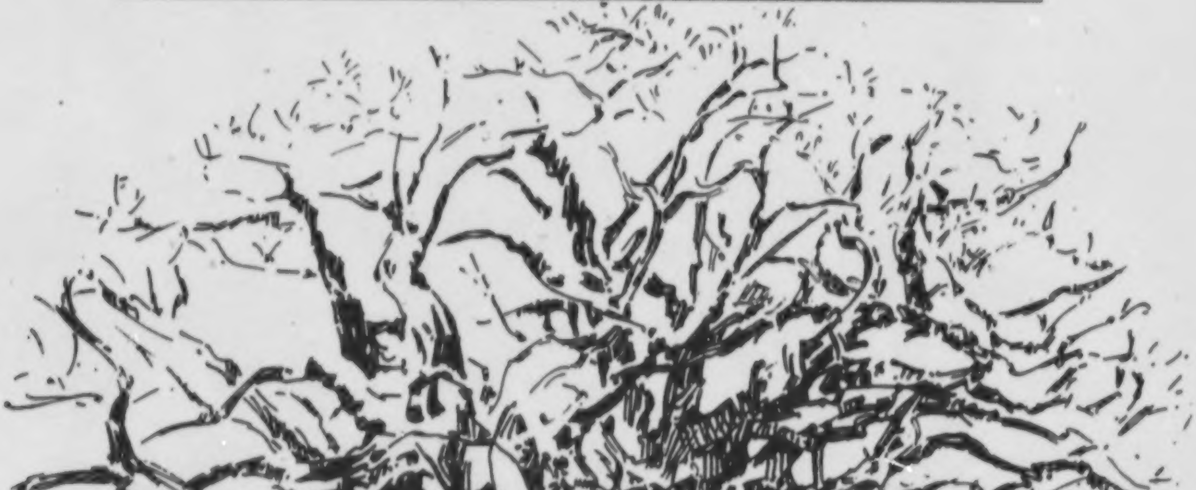
1.8 GRAMMATICAL PATTERNS LEARNED

'The child is well/here/there.'

Class Prefix	+ Noun Stem	Agreement Prefix	+ *-li*	*bwino/pano/uko*
mw-	*-ana*	*a-*	*-li*	*bwino/pano/uko*
= *Mwana ali bwino/pano/kuno.*				

'their chairs'

Class Prefix	+ Noun Stem	Agreement Prefix	+ Possessive Stem	
mi-	*-pando*	*i-*	*-awo*	= *mipando yawo*



MTENGO

LESSON 1B

(PHUNZIRO LOYAMBA)

COMMUNICATION/CULTURE

- 1.1 *Moni:*
- 1.2 Vocabulary Notes
- 1.3 Usage Notes
  - 1.3.1 Respect
  - 1.3.2 Other Responses
  - 1.3.3 *Kaya*
  - 1.3.4 *Dzina lanu ndani?*
- 1.4 Cultural Notes
  - 1.4.1 Greetings
  - 1.4.2 General Forms of Address
  - 1.4.3 Names
  - 1.4.4 Choosing a Name
  - 1.4.5 What's in a name?
  - 1.4.6 Nicknames
- 1.5 Exercises
- 1.6 Survival Vocabulary
- 1.7 Supplementary Dialogues

LESSON 1B

(Phunziro Loyamba)

1.1 MONI!

aBanda: Moni abambo!
John: Moni abambo!
aBanda: Muli bwánji?
John: Ndili bwino. Kaya inu?
aBanda: Ndili bwinónso. Zíkomo.
John: Zíkomo kwámbíri.
aBanda: Dzíná lanú ndani?
John: Dzíná langá ndine Jóhn Gréen.*

1.2 VOCABULARY NOTES

moni - 'Hello'. This is one of the most common greetings in Chicheŵa. It is used with anyone at any time of the day. The expression is derived from *muone* (*mu*-*one*) meaning 'you may see' or 'you should see'. Therefore, in greeting someone, you are asking them to 'see' you.

abambo - (Cl. 2) 'sir'. *Abambo* is a respectful form of address for a man, equivalent to calling him 'sir'. *Bambo* also means 'father', but it may refer to any man. You may also hear *(a)bwana* for 'sir' as well as *(a)dona* for 'madam' (*bwana* is from Swahili and *dona* is from Portuguese).

bwanji? - 'how?'

kaya - 'What about..., And...?, I don't know...'

-*nso* - 'too, also'. This suffix (e.g. word ending) can be attached to many words, including nouns, adverbs, pronouns, conjunctions, etc.

---

* Note that tone is marked in this and subsequent dialogues and monologues included in the 'B' lesson. High tones on syllables are indicated by (´) and low tones are unmarked. Use these tone markings (in addition to the models provided by your teachers and the cassette tapes) to aid you in your pronunciation.

zikomo - 'thank you', 'excuse me', 'hello...'. This versatile expression ranges in meaning from an equivalent of *moni* to an expression of thanks. It may be derived from the word for 'entrance' *khomo* (a visitor is expected to announce his/her presence at the entrance to someone's home), although some think it is related to the verb -*koma* 'to be agreeable'. Whatever its origin, it is the word you'll hear most often in Chicheŵa as a general 'filler' to show solidarity as well as for its other meanings.

kwambiri - (adverb) 'very much', 'a lot...'

dzina lanu ndani - 'What's your name?'

dzina - (Cl. 5) 'name'

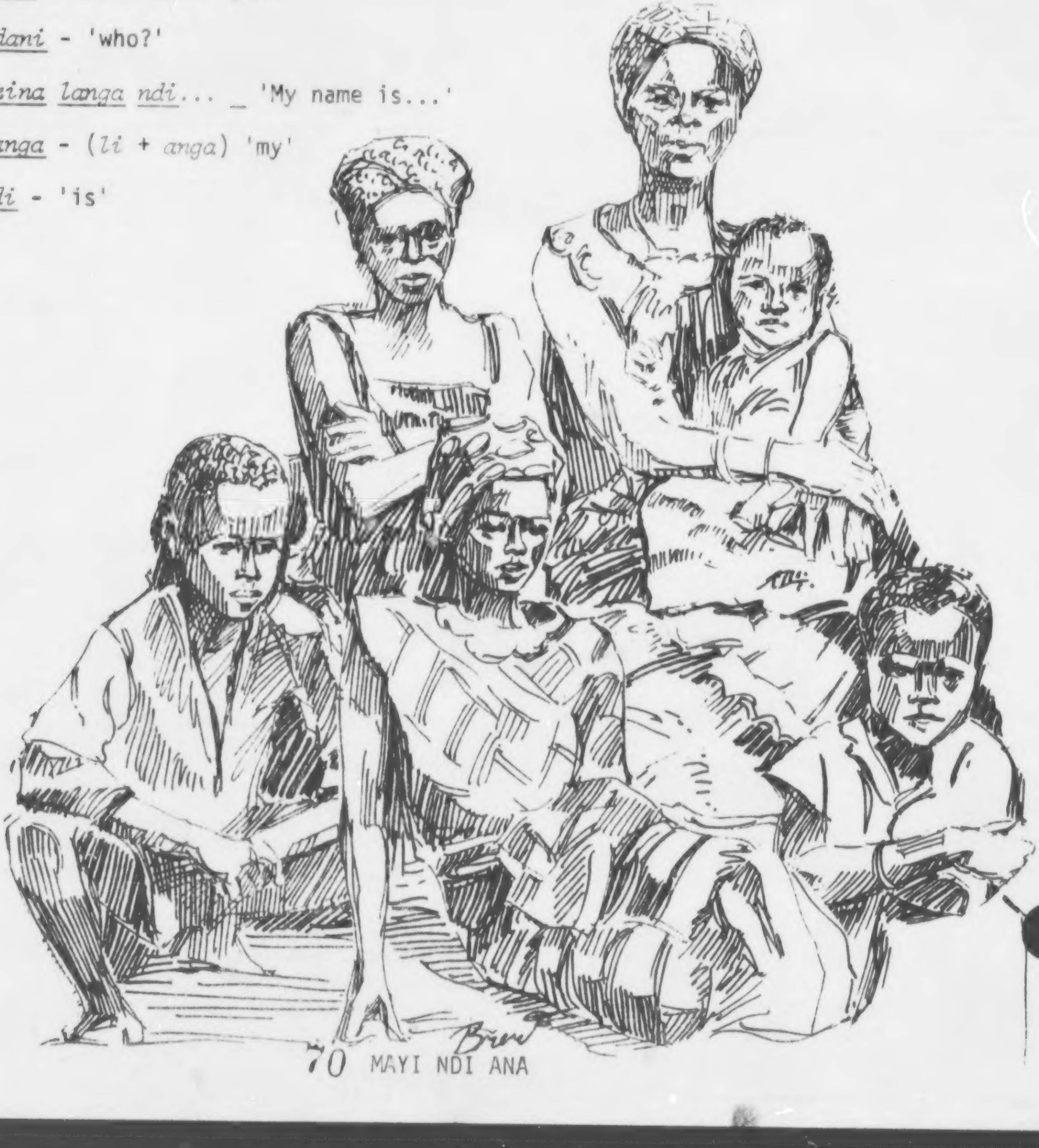
lanu - (*li* + *anu*) 'your'

ndani - 'who?'

dzina langa ndi... _ 'My name is...'

langa - (*li* + *anga*) 'my'

ndi - 'is'



MAYI NDI ANA

1.3 USAGE NOTES

1.3.1 Respect

Demonstrating respect to persons who have a high status in the society can be done by using certain prefixes or forms of address.

The Class 2 plural prefix *a-* is frequently used as a sign of respect when addressing an individual. *Abambo* 'sir' or 'father' and *amayi* 'ma'am' or 'mother' would be more respectful forms of address than *mayi* and *bambo*. Similarly, to be respectful to a guest, wife, or husband, you would again use the plural *a-* forms: *alendo*, *akazi*, *amuna*. *A-* may also be used before actual names, first and last, with the same respectful effect (aBill, aMary, aSmith). A dialectal variation combines the plural prefix *a-* and a prefix *-zi-* meaning 'big' to indicate respect: *azimayi*, *azibambo*.

Using plural pronouns also conveys respect to someone. The second person plural pronoun *mu-* 'you' is used more often than *u-* ('you' singular) because of the former's respectful connotation. *Muli bwanji?* 'How are you?' then is appropriate for a group or individual. And the response *Ndili bwino* 'I am well' can as well be in the plural *Tili bwino* 'we are well'. However, this plural response is mainly used by older people with the implication that you are speaking for those in your household or group as well.

1.3.2 Other Responses

Another way of responding to *muli bwanji?* is simply to say *ndilipo* (literally: *ndi* 'I', *li* 'be', *po* 'here') 'I'm here'. Instead of actually saying that you are well, your statement that you are 'here' is less positive. The plural, polite form of this construction is *tilipo* 'we are here'.

Still another response is *Ndili bwino choncho* 'I'm fine a little'. *Choncho* has slightly different translations, depending on the context in which it is used; it can also mean 'just like that'.

1.3.3 Kaya

Kaya means 'I don't know (about)'. It is often used as a device to repeat a question which has already been asked. In the dialogue, *kaya inu?* 'I don't know (about) you?' implies a repetition of the question *muli bwanji?* 'how are you?' But it can be used to respond to a question as well as to ask one, meaning 'I don't know'.

1.3.4 Dzina lanu ndani?

Dzina lanu ndani? is literally 'name-your-who?' Whereas in English we would ask 'what' a person's name is, in Chicheŵa asking about a person's name is equivalent to asking 'who' he is so *ndani* is used.

Ndani is actually a contraction of *ndi* 'is' and *yani* 'who' (and *yani* is the form of 'what?' applied to Class I nouns--i.e., individual persons).

1.4 CULTURAL NOTES

1.4.1 Greetings

Greetings are an integral part of daily life in Malaŵi. Personal relationships are prized and cultivated through conversation, and appropriate greetings are an initial step in establishing friendship. The American expediency of a wave or a mere 'hi!'; without taking the time to inquire further about someone's well-being would seem rude and inadequate.

Cheŵa etiquette requires that a host initiate greetings with a guest. In neutral territory, the person approached (on a street, perhaps) begins the greeting with the person who approaches. In a neutral situation where the host-guest, approached-approacher relationships are not clear, the younger or inferior status person may sometimes begin the greetings.

Cheŵa etiquette also requires that both hands be presented when greeting someone. This is usually accomplished by grasping the wrist of your right hand with your left hand as you shake someone's hand. Sometimes the hands are lightly clapped together as when older men greet one another:

A: *Moni. wawa / Moni, bambo.*

B: *Zikomo.*

Similarly, in thanking someone by saying *zikomo*, one's own hands are often gently clasped together. This practice stems from a more violent period in the past when the presentation of hands would assure those conversing that no harm was intended.

1.4.2 General Forms of Address

It is common just to refer to someone by *bambo* or *mayi*. Although the primary meaning of *bambo* and *mayi* is 'father' and 'mother', they can refer generally to any man or woman. Young girls and women are often called *chemwali*/*achemwali*, the Yao words for 'sister/sisters', and young men and boys are called *mchimwene*/*achimwene*, the Yao words for 'brother/brothers'.

1.4.3 Names

A Cheŵa person usually has several names, often as many as four: a given name, a father's name, a family name, and a clan name. For example:

Given	Father's	Family	Clan
Hexten	*Richard*	*Chimkono*	*Mbewe*
Hannock	*Yamikani*	*Mateche*	*Banda*
Catherine	*Elias*	*Ntajiri*	*Nkhoma*

Although the above name will be someone's legal name, not all of the names are appropriate as terms of address in all situations.

Outside of the family, the given name is rarely used except among young children or very close friends. It is more likely that you would be called by your family name (Chimkono) or clan name (Mbewe). It is more common in the North for people to use their clan names (some common ones are Phiri, Banda, Mwale). The family name or clan name will usually be prefaced by the honorific *a-* (aChimkono, aMbewe) to show respect. With the clan name, aBanda will imply 'Mr. Banda'. To refer to a woman according to the family in which she was born, *na-* is prefixed to the name: NaBanda. To refer to a woman as 'Mrs.', either of these forms is used: *(a)mayi Banda*, *akazi a Banda*. In this case, Banda is her husband's family name.

Within the home, the husband will call his wife by her given name, but she will probably call him by his family name (with or without *a-*). Or a husband may call his wife 'mother of...' and she may call him 'father of...'

abambo a NaBanda	'Father of NaBanda'	(a girl)
amayi a Banda	'Mother of Banda'	(a boy)

1.4.4 Choosing a Name

Choosing the name of a child is rarely the concern of only the parents. Other members of the family (brothers, sisters, uncles, aunts, etc.) may end up naming the child. In one tradition, the name of the first born child is given by the husband's side of the family; the name of the second born will be given by the wife's side of the family; and the third born (and subsequent others) can be named by either side of the family. The father decides who should name the child. Usually this person gives the father two names after the baby is born and the father selects one. This person who names the baby is called *mnzanga wa dzina* 'friend of the name' and he/she is expected to give a gift to the baby as an infant and then also to pay special attention to the baby as it grows (rather like a godfather or godmother).

1.4.5 What's in a Name?

Although the use of Christian names is widespread, traditional Malaŵian names still abound and in fact are becoming increasingly popular. Many of the traditional names have meanings; however, this is not so unusual since even our Christian names have meanings in English (Faith, Constance, Hope) or in their source language (Hebrew, Greek, or Latin). Some of the Cheŵa names are descriptive and others make a commentary on personal history or previous events.

Some of the descriptive names which are appropriate for both girls and boys are:

Chikondi - 'Love'
Chimwemwe - 'Happiness'
Mtendere - 'Peace'
Ufulu - 'Freedom'
Mphatso - 'Gift'
Mavuto - 'Trouble'

Other names may comment upon family history. For example, parents who have lost a number of children at birth might choose a name that reflects that situation. In a spirit of pleading, they might name the child:

Lekeleni - 'leave this one for me'

Or in exasperation they might choose the name:

Nditani - 'what (more) shall I do?'

Or in defiance, they might choose a name that mocks death:

Chidothi - 'soil'
Nyamayapansi - 'meat of the earth'

Although it is not common for people to name themselves, traditional doctors have been known to choose their own names to show their power:

Puludzu - 'I don't feel beaten'
Ukaziputa limba - 'If you provoke (me), you'd better be strong'
Bololosakonda madzi - 'The one who can walk on water'

1.4.6 Nicknames

Cheŵa nicknames are given in the manner of most nicknames--in recognition of some distinctive physical feature, habit, quality, talent, etc.

Here are a few examples:

Kamagalasi	'glasses' (for someone who wears them)
Mavu	'wasp' (for someone very thin, wasp-waisted)

Muxamvetsa	'Have you understood?' (This name was given to a teacher who repeated this phrase excessively when he was teaching.)
Wovuta	'the troublesome one' (for someone who asks too many questions)
Kavuluvulu	'whirlwind' (for someone who is very fast; a synonym would be to call that person *Mphenzi* 'lightning')

1.5 EXERCISES

1.5.1 Practice greeting each other with *Moni* and an appropriate form of address:

1st student: Moni ______________.
(abambo, amayi, a________ (name), etc.)

2nd student: Moni ______________.
(abambo, amayi, a________ (name), etc.)

1.5.2 Practice asking and answering the question *Muli bwanji?*

1st student: Muli bwanji?

2nd student: ____________ (Ndili bwino, tili bwino, ndilipo, etc.)

____________ (Kaya inu, Muli bwanji, etc.)

1st student: ____________ (Inenso, ndili bwino, zikomo, ndilipo, ndili bwino choncho, etc.)

1.5.3 Practice asking and answering *Dzina lanu ndani?* 'What's your name?'

1st student: Dzina lanu ndani?

2nd student: Dzina langa ndi __________. (name)

Vary the pattern by asking:

Dzina lake ndani? 'What's his/her name?'

Dzina lake ndi ________. 'His/her name is ________.

1.5.4 Using the vocabulary you have learned so far, ask one another 'how something/someone is' _____-*li bwanji?* Answer with the expression -*li bwino* 'be well, o.k., all right'.

Example:	1st:	Abambo anu ali bwanji?	'How is your father?'
	2nd:	Abambo anga ali bwino.	'My father is well.'

Continue:

1st: ____________-li bwanji?

2nd: ____________-li bwino.

1.5.5 Ask how other people/things are with the construction: *Kaya* _____*?* (*Kaya inu?* 'I don't know (about) you?'). The first student asks a -*li bwanji* question and the respondent answers, then asks a similar question using *kaya* _____*?*

Example: 1st: Amayi anu ali bwanji?

2nd: Ali bwino. Kaya (amayi) anu?

1st: Ali bwinonso.

1st: _________-li bwanji?

2nd: _________-li bwino. Kaya _________?

1st: _______________.

1.5.6 Perform the introductory dialogue with students alternating role A and B.

Vary the dialogue by substituting appropriate forms of address, questions, and responses.

1.5.7 Carry on the following conversations in Chicheŵa:

A: Hello, Mary.

B: Hello, Rosie. How are you?

A: I'm here. I don't know (about) you?

B: Me too, I'm here. Thanks.

****

A: Hello, traveller.

B: Hello, ma'am. How are you?

A: I'm fine. How are you?

B: We're fine too. Thank you.

A: Thank you very much.

1.5.8 Can you understand the following informal conversation:

A: Moni Jóni.

B: Zíkomo. Muli bwánji?

A: Ndili gwá.* Kaya iwe?

B: Inénsó, ndilípo.

**Gwa* is called an ideophone. Such words (and we have some in English) occur frequently in Bantu languages, such as Chicheŵa. Ideophones sound like the meanings they represent in some way. *gwa* means 'strong', its sounds convey the meaning in this way: *gw-* as a sound made toward the back of the mouth has strength in its resonance, and -*a* as a low vowel made with the mouth quite open sounds 'full' or 'strong'.

1.6 SURVIVAL VOCABULARY

Pepani! - 'Sorry!' An exclamatory expression of regret.

Ndapita - 'I'm going.' This is said when you are taking leave of someone.

Ndi 'I' + *a* 'perfect prefix'

pita - 'go'

Tsalani bwino - 'Stay well/Good-bye' This expression is often coupled with the preceding one as you depart

tsala / ni / bwino
stay (you) well

Pitani bwino - 'Go well/Good-bye' This expression is the response to the preceding 'farewell', spoken to the person who is going away.

pita / ni / bwino
go (you) well

Sindidziŵa - 'I don't know'

si / ndi / dziŵa
not I know

Sindikumva - 'I don't understand'

si / ndi / ku / mva
not I (present) understand

Munenenso pang'ono pang'ono - 'Say it again slowly'

mu / nene / nso / pang'ono pang'ono
(you) say again slowly

Ndikulankhula Chicheŵa pang'ono - 'I only speak Chicheŵa a little'

ndi / ku / lankhula / Chicheŵa / pang'ono
I (present) speak Chicheŵa a little

Mverani bwino! - 'Listen well/carefully!'

mvera / ni / bwino (note that mv- stands for a single sound)
listen (you) well

Mumachokera kuti? - 'Where do you come from?'

mu / ma / chokera / kuti?
you (habitual) come from where?

Ndimachokera ku Ameleka - 'I come from America'

ndi / ma / chokera / ku Ameleka
I (habitual) come from at America

Tsegulani mabuku anu! - 'Open your books!'

tsegula / ni / mabuku / anu
open you books your

Tsekani mabuku anu! - 'Shut your books!'

tseka / ni / mabuku / anu
shut you books your

Bwerezani! - 'Repeat!'

bwereza / ni
repeat you

1.7 SUPPLEMENTARY DIALOGUES

aPhiri: Moni abambo.
aBill: Moni. Muli bwánji?
aPhiri: Ndilípo, kaya inu?
aBill: Ndilipónso, zíkomo.
aPhiri: Dzíná lanú ndani?
aBill: Dzíná langá ndine Bill.
aPhiri: Múmachokérá kuti?
aBill: Pepáni. Síndíkumva.
Munenénso pang'óno pang'óno.
aPhiri: Múmachokérá kuti?
aBill: Ndímachokérá ku Améleka.
aPhiri: Zíkomo. Pitani bwino.
aBill: Tsaláni bwino.

****

A: Moni abambo.
B: Zíkomo.
A: Muli bwánji?
B: Ndili bwino, kaya inu?
A: Ndili bwino pang'óno.
B: Pepáni!

LESSON 2A

(PHUNZIRO LACHIŴIRI)

GRAMMAR

- 2.1 New Vocabulary
- 2.2 Noun Classes
    - 2.2.1 Classes 5/6 (Li/Ma)
    - 2.2.2 Classes 7/8 (Chi/Zi) (Vi)
- 2.3 Verb -li/ndi 'be'
    - 2.3.1 -li 'be'
    - 2.3.2 ndi 'be'
    - 2.3.3 Contractions with ndi 'be'
- 2.4 Locatives: Pa/Ku/Mu (Noun Classes 16/17/18)
    - 2.4.1 Locatives
    - 2.4.2 Pali/Kuli/Muli 'There is/are'
    - 2.4.3 Palibe/Kulibe/Mulibe 'There is/aren't
- 2.5 Verb: -li ndi 'have'
- 2.6 Summary Exercises
- 2.7 Pronunciation Exercises
- 2.8 Tone Exercises
- 2.9 Grammatical Patterns Learned

LESSON 2 A
(Phunziro Lachiŵiri)

2.1 NEW VOCABULARY

CLASSES 3/4

msika/misika	'market/markets'

CLASSES 5/6

buku/mabuku	'book/books'
dengu/madengu	'basket/baskets'
tebulo/matebulo	'table/tables'
dzina/maina	'name/names'
dzanja/manja	'hand/hands'
dzira/mazira	'egg/eggs'
tsiku/masiku	'day/days'
phiri/mapiri	'mountain/mountains'
khasu/makasu	'hoe/hoes'
khomo/makomo	'entrance/entrances'
thumba/matumba	'pocket/pockets. bag/bags'
liu/mau	'word/words'
duŵa/maluŵa	'flower/flowers'

CLASSES 7/8

chinthu/zinthu	'thing/things'
chitseko/zitseko	'door/doors'
chitsime/zitsime	'well/wells'
chimbudzi/zimbudzi	'toilet/toilets, latrine/latrines'
chipatso/zipatso	'fruit/fruit' (plural, i.e. 'many pieces of fruit')
chipinda/zipinda	'room/rooms'
chakudya/zakudya	'food/food' (plural, i.e. 'many kinds of food')
chaka/zaka	'year/years'
chithunzi/zithunzi	'picture/pictures'

CLASSES 16/17/18 (LOCATIVES)

pa-	'at/on'	(a specific location)
ku-	'to/at'	(a general location)
mu-	'in/inside'	(an interior location)
pali/kuli/muli	'there is/there are'	
palibe/kulibe/mulibe	'there isn't/there aren't'	

VERBS

-li	'be'
ndi	'be'
-li ndi	'have'

VERB PREFIXES AND SUFFIXES

si-	'be not, not'
-be	'be without, not' ('not have')

OTHER EXPRESSIONS

-li ndi njala	'be hungry' (literally: 'have hunger')
-li ndi ludzu	'be thirsty' (literally: 'have thirst')
-li ndi mwayi	'be lucky' (literally: 'have luck')
Ameleka	'America'
Mulanje	(a mountain in southern Malaŵi)
Zomba, Blantyre, Lilongwe Livingstonia	(towns in Malaŵi)

2.2 NOUN CLASSES

2.2.1 Classes 5/6 (Li/Ma)

Nouns in Classes 5/6 are diverse in form and meaning. There are several different forms of the class prefix for Class 5. Some nouns take *li-* (*liu* 'word'), some *dz-* (*dzina* 'name'), some *di-* (*diso* 'eye') and some *ts-* (*tsiku* 'day'), for example. But the most common class prefix for Class 5 is zero; that is, there is nothing before the noun stem (*tebulo* 'table'). And while all classes have some words borrowed from English, there is an especially large number of such loans in Classes 5/6, such as *tebulo/matebulo*. Class 5 nouns, however, do show regularity regarding the AP* (agreement prefix): all Class 5 nouns take *li-*.

Class Prefix	+	Noun Stem	AP (Agreement Prefix)	+	Possessive Stem		
∅	+	*-buku*	*li-*	+	*-anga*	=	*buku langa* *(li + a = la)*
		'book'			'my'		'my book'
dz-	+	*-ina*	*li-*	+	*-ake*	=	*dzina lake*
		'name'			'his/her'		'his/her name'

Class Prefix	+	Noun Stem	AP (Agreement Prefix)	+	Verb		
∅	+	*-tebulo*	*li-*	+	*-li pano*	=	*Tebulo lili pano.*
		'table'			'is here'		'A table is here.'

---

*From now on, AP will be used to abbreviate agreement prefix.

These Class 5 nouns form their plurals with the Class 6 plural prefix *ma-*. The Class 6 AP (agreement prefix) is *a-*. In addition to the plurals of Class 5 nouns, certain mass nouns (*mafuta* 'oil') and abstract nouns (*matenda* 'sickness') which don't occur as singular/plural pairs are also in Class 6. As a set, then, Classes 5/6 are known as the *li*/*ma* classes.

When adding the Class 6 plural prefix *ma-*, some Class 5 nouns go through sound changes. Some general rules for these changes are:

1) Some nouns with *dz-* as a class prefix retain part of that prefix when adding *ma-*:

   dzira 'egg' *ma- + ~~d~~zira* → *mazira* 'eggs'

2) Nouns with *ts-* as a class prefix retain *s-* when adding *ma-*:

   tsiku 'day' *ma- + ~~t~~siku* → *masiku* 'days'

3) Nouns with a zero Class 5 prefix, but which have nominal stems beginning with aspirated consonants (ph, th, kh),* change those consonants to their non-aspirated counterparts when adding the Class 6 prefix *ma-*. (Aspiration is the 'extra puff of air' which accompanies some sounds in Chicheŵa and also other languages, such as English. Notice that puff of air with initial p- in English 'pill'. Compare that p- with the non-aspirated p- in English 'spill'.) Whenever p, t, or k are written in Chicheŵa without a following h-, they are non-aspirated.

thumba	'pocket/bag'	*ma- + t~~h~~umba* → *matumba*	'pockets/bags'
phiri	'mountain'	*ma- + p~~h~~iri* → *mapiri*	'mountains'
khasu	'hoe'	*ma- + k~~h~~asu* → *makasu*	'hoes'

4) Most other nouns take the *ma-* plural prefix without change:

(Class prefix = 0)	*dengu*	'basket'	*ma- + dengu* → *madengu*	'baskets'
(Class prefix = 0)	*buku*	'book'	*ma- + buku* → *mabuku*	'books'
(Class prefix = *dz*)	*dzanja*	'hand'	*ma- + -anja* → *manja*	'hands'

A few Class 5/6 nouns show more radical sound changes. For example, *duŵa* 'flower' has as its plural *maluŵa* 'flowers' (initial *d* becomes *l* after *ma-*).

Class #	Class Prefix	AP	Examples
5	*0, li-, dz-, ts-, di-,* etc.	*li-*	*dzina langa* 'my name' *Khasu lanu lili pano.* 'Your hoe is here.'
6	*ma-*	*a-*	*maina anga* 'my names' *Makasu anu ali pano.* 'Your hoes are here.'

Exercises

A. Give the plural form of the following Class 5 nouns:

Example: dengu → madengu

1. dzira
2. tebulo
3. tsiku
4. khasu
5. phiri
6. dzanja
7. tebulo
8. dengu
9. tsiku
10. dzina

B. Combine the singular nouns in the preceding exercise with the possessive *-ake* 'his/her' making statements, 'his/her _____ is there'. (For Class 5, 'is there' = *lili uko*.)

Example: *dengu* → *Dengu lake lili uko.* 'His/her basket is there.'

C. Combine the following words or phrases with other phrases you already know to make complete sentences. For example: *Matebulo ake* 'his/her tables'; your sentence: *Matebulo ake ali bwino / ali pano / ali uko* 'His/her tables are fine / are here / are there.'

1. Mabuku anga
2. Makasu athu
3. Manja anga
4. Makasu athu
5. Maina awo
6. Madengu anu
7. Mapiri
8. Manja ake
9. Matebulo
10. Mabuku ake

D. Substitute the following expressions into the model sentence:

Example: model: Madengu anu ali pano.
substitution: Dengu
new model: Dengu lanu lil pano.

1. -anga
2. khasu
3. makasu
4. -ake
5. tebulo
6. buku
7. mabuku
8. -athu
9. dzira
10. mazira

E. Translate the following sentences into Chicheŵa:

Example: Some books are here. - *Mabuku ali pano.*

1. Some eggs are all right.
2. My table is there.
3. His hands are all right.
4. Their hoes are here.
5. My pocket is here.

2.2.2 Classes 7/8 (Chi/Zi) (Vi)

Classes 7/8 are probably the easiest classes to recognize because of their characteristic class prefixes *chi-* and *zi-* which also serve as APs (agreement prefixes). Class 8 (*zi-*) is the plural of Class 7 (*chi-*), but a dialectal variant of the *zi-* class is *vi-*. The examples and exercises in this book will feature the *zi* class prefix. Recognize, however, that in using either *zi-* or *vi-* forms, uniformity is important.

Compare these examples:

Chitseko 'door'

Chitseko changa chili pano. 'My door is here.'
'door' 'my' 'is' 'here'

Zitseko 'doors'

Zitseko zanga zili pano. 'My doors are here.'
'doors' 'my' 'are' 'here'

Vitseko 'doors'

Vitseko vanga vili pano. 'My doors are here.'
'doors' 'my' 'are' 'here'

The *zi-* and *vi-* should not be mixed:

~~*Vitseko zanga vili pano.*~~ (incorrect)

Here are other examples of Classes 7/8 nouns and their appropriate agreement. (Note that *chi-* and *zi-* merge with stems beginning with -*a* to produce *cha-* or *za-* respectively.):

Class #	Class Prefix	AP	Examples
7	*chi-*	*chi-*	*Chinthu chanu chili uko.* 'Your thing is there.' *(chi + a = cha)* thing / your / is / there
			Chitsime chili pano. 'A well is here.' well / is / here
			Chakudya chili bwino. 'Some food is all right.' food / is / all right
8	*zi-* *(vi-)*	*zi-* *(vi-)*	*Zinthu zanu zili uko.* 'Your things are there.' *(zi + a = za)* things / your / are / there *(Vinthu vanu vili uko.)*
			Zitsime zili pano. 'Some wells are here.' wells / are / here *(Vitsime vili pano.)*
			Zakudya zili bwino. 'Some foods are all right.' foods / are / all right *(Vakudya uili bwino.)*

Exercises

A. Change the following nouns from the singular into the plural or from the plural into the singular:

Examples: *chithunzi* 'picture' → *zithunzi* 'pictures'
zimbudzi 'toilets' → *chimbudzi* 'toilet'

1. chitseko
2. chipatso
3. zinthu
4. chaka
5. chitsime
6. chakudya
7. zimbudzi
8. zaka
9. chipatso
10. zitseko

B. Combine the nouns in the preceding exercise with the possessive stem -*anu* 'your'

Example: *chithunzi* → *chithunzi chanu* 'your picture'
zimbudzi → *zimbudzi zanu* 'your toilets'

C. Combine the nouns in the preceding exercise with the verb phrase -*li uko* 'be there':

Example: *chithunzi* → *chithunzi chili uko.* 'A picture is there.'
zimbudzi → *zimbudzi zili uko.* 'Some toilets are there.'

D. Translate the following sentences into Chichewa:

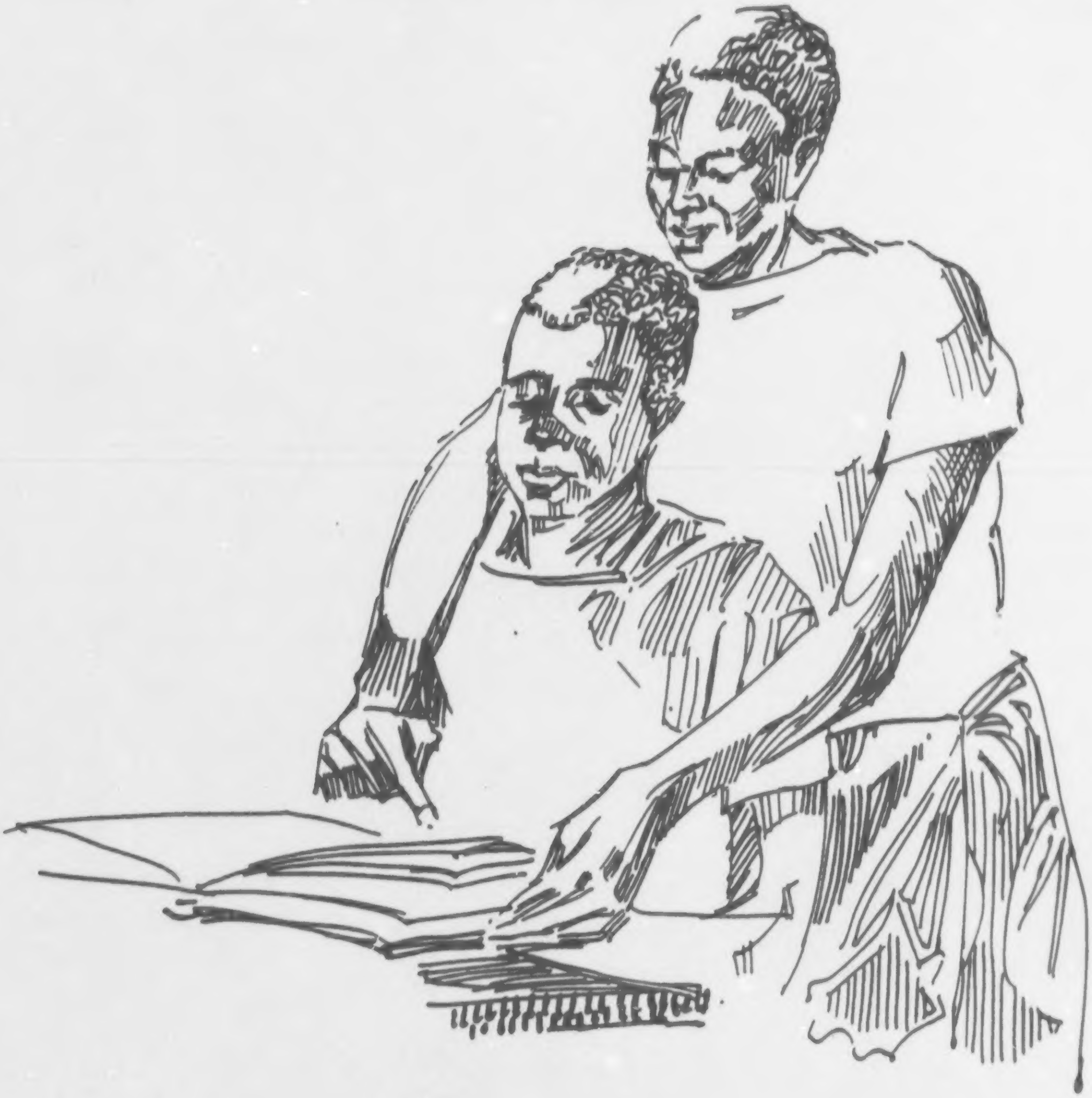
Example: His food is all right. → *Chakudya chake chili bwino.*

1. Some fruit is here.
2. My things are all right.
3. Your well is all right.
4. A door is there.
5. Our food is here.
6. His things are all right.
7. Their pictures are here.
8. A toilet is there.
9. Her fruit is here.
10. My food is all right.

E. Using the nouns and verb phrases (-*li* *bwino*, -*li* *pano*, -*li* *uko*) you have already learned, point to and make true and false statements about objects and people in the classroom. If a statement is true, the other students should say *inde* 'yes'. If a statement is false, students should respond with *iyayi* 'no'.

Examples:

Chitsime chili pano.	-	*Iyayi.*
'A well is here.'		'No.'
Mabuku awo ali uko.	-	*Inde.*
'Their books are there.'		'Yes.'
Mphunzitsi wathu ali bwino.		*Inde.*
'Our teacher is well.'	-	'Yes.'



MPHUNZITSI WATHU

2.3 VERB -li/ndi 'Be'

2.3.1 -li 'be'

In English, the same forms of the verb 'be' are used to indicate 'being' whether in regard to location, state, quality, identity or possession. However, in Chicheŵa these senses of 'being' are divided between two forms of the same verb. You will see later in this lesson how the two forms combine for the sense of 'have'. This is not surprising since 'have' has an underlying semantic relation to 'be' in its sense of 'be with'.

As we have already seen, -*li* means 'be' when location and state is involved. -*li* takes the AP (agreement prefix) of its noun and pronoun subjects:

Ali bwino.	'He/she is well.'	(state)
Mabuku anu ali pano.	'Your books are here.'	(location)

The verb -*li* is made negative by adding *si*- before the agreement prefix. Before an AP beginning with a consonant, *si*- is unchanged (*si* + *ndili* = *sindili* 'I am not'). However before an AP beginning with a vowel, the *i* of *si*- drops* (*si* + *ali* = *sali* 'he is not'):

Examples:

Ndili bwino.	-	*Sindili bwino.*	'I'm not well.'
Tili bwino.	-	*Sitili bwino.*	'We aren't well.'
Uli bwino.	-	*Suli bwino.*	'You aren't well.'
Muli bwino.	-	*Simuli bwino.*	'You aren't well.'
Ali bwino.	-	*Sali bwino.*	'He/she isn't well.'/'They aren't well.'

Akazi anga ali pano. - *Akazi anga sali pano.* 'My wife isn't here.'

Bambo wake ali bwino. - *Bambo wake sali bwino.* 'His/her father isn't well.'

Mtengo uli pano. - *Mtengo suli pano.* 'A tree isn't here.'

Mitengo ili uko. - *Mitengo sili uko.* 'Some trees aren't there.'

Khasu lanu lili pano. - *Khasu lanu silili pano.* 'Your hoe isn't here.'

Makasu anu ali uko. - *Makasu anu sali uko.* 'Your hoes aren't there.'

Chakudya chili bwino. - *Chakudya sichili bwino.* 'Some food isn't all right.'

Zakudya zili bwino. - *Zakudya sizili bwino.* 'Some foods aren't all right.'

---

*The dropping of *i* when *i* + *a* come together at the boundary of two meaningful elements (morpheme boundary) is a regular process operating in Chichewa. We saw it already with the Class 5, 7 and 8 APs (agreement prefixes) before a possessive pronoun stem: *dzanga langa* (*li* + *anga*) 'my hand'; *chipinda chathu* (*chi* + *athu*) 'our room'; *zipinda zathu* (*zi* + *athu*) 'our rooms'.

Exercises

A. Change the following sentences from the affirmative into the negative:

Example: *Mudzi uli pano.* → *Mudzi suli pano.*
'The village isn't here.'

1. Chipatso chili bwino.
2. Dengu lanu lili pano.
3. Ana ake ali uko.
4. Mazira ali bwino.
5. Zimbudzi zili uko.

B. Change the following sentences from the negative into the affirmative:

Example: *Mipeni sili uko.* → *Mipeni ili uko.*
'The knives aren't there.'

1. Mabuku anga sali pano.
2. Chakudya chathu sichili bwino.
3. Fodya wanu sali uko.
4. Simuli bwino.
5. Munda wawo suli pano.

C. Answer the questions as the teacher asks them, with 'yes' and an affirmative statement or 'no' and a negative statement, according to the true existence of the items in the classroom. Then repeat the exercise with the students asking the questions.

Example: *Mipeni ili pano?* 'Are some knives here?'
Iyayi, mipeni sili pano. 'No, some knives aren't here.'
Inde, mipeni ili pano. 'Yes, some knives are here.'

1. Mabuku ali pano?
2. (Mwana), Ali bwino?
3. Fodya ali pano?
4. Chakudya chili bwino?
5. Bambo wake ali uko?
6. (Inu), Muli bwino?
7. Chipatso chili bwino?
8. Chitseko chili pano?
9. Chimbudzi chili uko?
10. Matebulo ali bwino?

D. As in the preceding exercise, ask and answer questions about the well-being or presence of items.

2.3.2 **ndi** 'be'

The *ndi* form of the verb 'be' is used to indicate identity, possession, and quality. *Ndi* is unusual because it takes no agreement prefix (AP) with a noun subject:

Mkazi wanga ndi mphunzitsi. 'My wife is a teacher.' (identity)
wife / my / is / teacher

Mipeni ndi yanu.[*] 'The knives are yours.' (possession)
knives / are / yours

With a pronoun subject, *ndi* requires a subject marker. The forms you learned as emphatic pronouns serve this purpose: *ndi* + *ine* 'I am'. The two parts of this construction often merge: *ndi* + *ine* = *ndine*. Note that these forms follow *ndi* (as a suffix) in this construction. With -*li* forms, you remember the emphatic pronouns precede (*Ine ndili bwino* 'As for me, I'm fine'):

Examples:

Ndine mlendo.	'I am a traveler.'
Ndiwe mwana.	'You're a child.'
Ndiye mphunzitsi./ *Ndi mphunzitsi.*[**]	'He/she is a teacher.'
Ndife ana anu.	'We are children.'
Ndinu Azungu.	'You are Europeans.'
Ndiwo agogo anga.	'They are my grandparents.'/ 'He/she is my grandparent.' (respectful)

Ndi may also appear without any subject at all, with the meaning 'it is...':

Ndi chipatso.	'It's fruit.'
Ndi Mzungu.	'It's a European.'
Ndine.	'It's me.'

---

[*] The possessive pronouns can also stand alone, provided their antecedents (the nouns they refer to) are understood or previously mentioned:

Ndi chipinda changa.	'It's my room.'
Ndi changa.	'It's mine.'

[**] With third person singular subjects ('he' or 'she'), the use of *ndi* by itself is more common. For example:

Ndi mphunzitsi. 'He/she is a teacher.'

The negative form of *ndi* 'be' is *si* 'be not' when there is a noun subject:

Mkazi wanga ndi mphunzitsi.	*Mkazi wanga si mphunzitsi.*
'My wife is a teacher.'	'My wife isn't a teacher.'
Zipatso ndi zake.	*Zipatso si zake.*
'Some fruits are his.'	'Some fruits aren't his.'

When *ndi* is combined with a pronoun subject rather than a noun, there are two possible negative forms of the expression, with a slight difference in meaning. In the first form, note that *si-* is a prefix meaning 'not'. But it does not replace *ndi* for the meaning of 'be' as it did with a noun subject:

Sindine mphunzitsi wanu. *(si- + ndi + ine = sindine)* not / be / I	'I'm not your teacher.'
Sindinu Azungu.	'You aren't Europeans.'
Sindiye mlendo wathu.	'He's not our guest.'

The above pattern is a simple negation. However, in a stronger statement of denial, *si* replaces *ndi* for a meaning of 'be not' and the emphatic pronoun occurs in its uncontracted form:

Si ine mphunzitsi wanu.	'I'm not your teacher.'
Si inu Azungu.	'You're not Europeans.'
Si iye mlendo wathu.	'He's not our guest.'

Similarly to *ndi*, *si* can appear without any subject at all, with a meaning 'it is not...'

Si chitseko. 'It's not a door.'

2.3.3 Contractions with ndi 'be'

In fluent speech, words are frequently contracted; this happens in Chicheŵa, and the contractions which result are both spoken and written.

New spelling rules recommend that *ndi* 'be' and *si* '(be) not' should be written conjunctively (together) with the words that follow them in a sentence:

Examples:		
	Mipeni ndiyake.	'Some knives are his.'
	Mipeni siyake.	'Some knives aren't his.'

But for teaching purposes, the lessons and exercises in this book present *ndi* and *si* disjunctively (separately) from the words that follow. But you should remember the practice of writing them together.

Ndi is often changed in association with the words which follow it. For example, we have seen the contracted form when *ndi* is followed by the personal pronoun (*ndi* 'be' + *ine* 'I' = *ndine* 'it's me', 'I am'). *Ndi* can be reduced further to *n*:

Chipinda ndi changa → *Chipinda nchanga* 'A room is mine'

Ndi can also merge with the initial sound of the following words:

Munda ndiwanu → *ngwanu** 'A field is yours'

Mitengo ndiyanga → *njanga** 'Some trees are mine'

And *ndi* can become *m* before *p*, *b*, *m*:

Mulanje ndiphiri → *mphiri** 'Mulanje is a mountain'

Just as the contraction of *will not* to *won't* can cause confusion for learners of English, so can contractions like *ndi wanga* to *ngwanga* cause confusion for learners of Chicheŵa. Make yourselves aware of these contractions for you'll hear them often in Chicheŵa. A more extensive discussion of contractions appears in Lesson 12.

---

*Note in all of these sound changes that *ndi*- first reduces to *n* and then changes to a sound which is made in the same position in the mouth as the sound which follows it. This means that the sound represented by the letter *n* before a *g* (in *ngwanu*) is produced toward the back of the mouth (in the same velar position as the *g*). Similarly, the sound represented by *n* before *j* (in *njanga*) is produced toward the middle of the mouth (in the same palatal position as the *j*). And when *n* becomes *m* before the sounds *p*, *b*, and *m*, this is simply another case of *n* being produced in the same position as the sound which follows (The sounds *p*, *b*, and *m* are all made with both lips.).

Exercises

A. Translate the following sentences into English:

Example: *Ndine mphunzitsi wanu.* → 'I'm your teacher.'

1. Si munda wanga.
2. Chipatso ndi chakudya.
3. Ndi mlendo.
4. Makasu ndi awo.
5. Ana si aphunzitsi.
6. Ndi dzina langa.
7. Zitsime si zimbudzi.
8. Si mwala.
9. Livingstonia ndi mudzi.
10. Si yake.

B. Change the following sentences from the affirmative into the negative:

Example: *Madengu ndi ake.* → *Madengu si ake.*
'The baskets aren't his.'

1. Ndine mlendo.
2. Ndinu ana anga
3. Aphunzitsi anga ndi Azungu.
4. Buku ndi langa.
5. Ndi chipatso.
6. Ndi mkazi wanga.
7. Mipeni ndi yanu.
8. Mwamuna wake ndi mphunzitsi.
9. Ndi alendo.
10. Mulanje ndi phiri.

C. Change the following sentences from the negative into the affirmative:

Example: *Si inu alendo.* → *Ndinu alendo.* 'You are a guest.'

1. Chipinda si changa.
2. Sindife ana anu.
3. Si mtengo.
4. Mary si mkazi wake.
5. Agalu si anthu.
6. Matebulo si awo.
7. Sindiye mnyamata wathu.
8. John si mwamuna wanga.
9. Si zake.
10. Si ana.

D. Practice affirming and denying by answering the teacher's questions.

Example: *Ndinu mphunzitsi?* 'Are you a teacher?'
Iyayi, sindine mphunzitsi. 'No, I'm not a teacher.'
Inde, ndine mphunzitsi. 'Yes, I'm a teacher.'

1. Ndinu abambo?
2. Ndi chake?
3. Chakudya ndi chanu?
4. Mabuku ndi ake?
5. Ndi Mzungu?

   Zinthu ndi zake?
6. Ndiwe mwana?
7. Ndi agogo anu?
8. Mkazi wanu ndi mphunzitsi?
9. Ndi mwamuna wanu?
10. Mwana wanu ndi mnyamata?

E. Ask each other questions, as in the above exercises, which require affirmation or denial.

2.4 LOCATIVES: Pa/Ku/Mu (NOUN CLASSES 16/17/18)

2.4.1 Locatives

To indicate the location of something or someone, there are a group of class prefixes which appear before a place name or a noun indicating a place. The prefixes (*pa*-, *ku*-, *mu*-) and their place names are considered together to be nouns in Classes 16, 17, and 18. These locative classes have no singular or plural aspects as do the other noun classes we have studied. Note that the locative noun (locative class prefix + noun stem) includes meanings of location, such as 'in' or 'to' which are conveyed in English by separate prepositions.

The locative class prefixes *pa*-/*ku*-/*mu*- each refer to different types of locations although there is some overlap in their English translations.

pa = 'at, on' (a specific location)

ku = 'to, at' (a general location)

mu = 'in, inside' (an interior location)

Examples:

pakhomo	'at the entrance/outside'	(specific)
patebulo	'on the table'	(specific)
kumudzi	'to/at the village'	(general, somewhere in the vicinity)
*ku Blantyre**	'to/at Blantyre'	(general, somewhere in the vicinity)
mu (m')chipinda	'in the room'	
mu (m')dengu	'in the basket'	

The locative *mu*- may be reduced to *m'* before nouns beginning with any consonant except syllabic *m* (*mumtengo* 'in the tree'). *Mu* may not be reduced to *m'* before vowels or semi-vowels (*w*, *y*).

---

*Note that before proper nouns (names of places and the like), the class prefix for locative class nouns is written separately (disjunctively) from the noun. For all other nouns, the prefix is written with the noun, according to the latest spelling rules. In older books, you may see the class prefix written separately from its noun.

You remember that to indicate that 'something/someone is somewhere' the *-li* form of the verb 'be' is used. The sentence pattern with a locative noun will be:

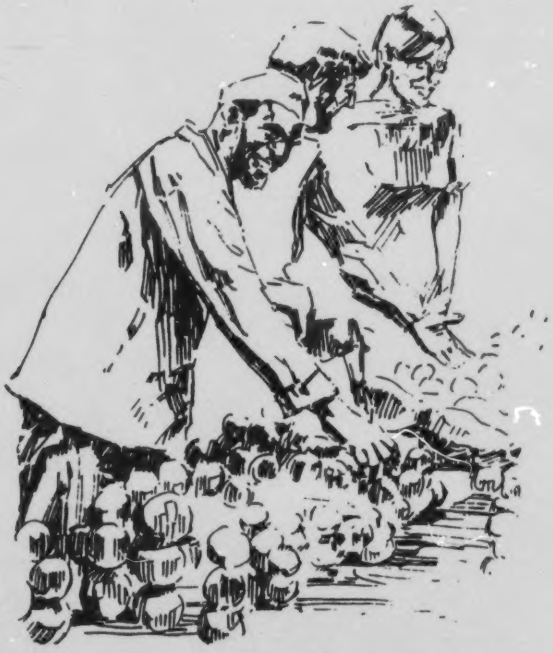
Noun	AP	+	*-li*	Locative Class Prefix	+	Place Noun
Chakudya 'food'	*chi*	+	*-li* 'is'	*pa* 'on'	+	*tebulo* 'table'

Chakudya chili patebulo. 'The food is on the table.'

Notice that locative class prefixes are, in effect, pre-prefixes, since the nouns which take them already have a class prefix. Any noun standing for an object can be changed into a noun of location by the addition of a locative class prefix.

Other examples:

Ndili m'chipinda.	'I'm in the room.'
Muli pakhomo.	'You're at the entrance/outside.'
Ali ku Lilongwe.	'He's at Lilongwe.'
Munthu ali m'chitsime.	'The person is in a well.'
Akazi anga ali kumsika.	'My wife is at a market.'
Mwala uli patebulo.	'The rock is on a table.'
Mitengo ili paphiri.	'The trees are on a mountain.'



KUMSIKA

Exercises

A. Combine the following noun subjects and pronoun subjects with the phrase *-li m'chipinda* 'be in the room', using the appropriate AP where relevant:

Example: *Mkazi wake* → *Mkazi wake ali m'chipinda.*
'His wife is in a room.'

1. Mlendo wanu
2. Chinthu chanu
3. Mipeni yake
4. Alendo awo
5. Tebulo
6. Atsikana awo
7. Mpando wake
8. Madengu anga
9. Aphunzitsi awo
10. Mwala
11. Ndi-
12. Zipatso zawo
13. Khasu langa
14. Mu-
15. Chakudya chathu

B. Repeat the above exercise using *-li pakhomo* 'be outside':

Example: *Mkazi wake* → *Mkazi wake ali pakhomo.*
'His wife is outside.'

C. Perform the following substitutions and make the necessary modifications to the model expression:

Example: model: *Mipeni ili patebulo.*
substitution: *m'dengu*
new model: *Mipeni ili m'dengu.*
substitution: *mpeni*
new model: *Mpeni uli m'dengu.*

1. m'chipinda
2. munthu
3. anthu
4. kumsika
5. mtsikana
6. kumudzi
7. agogo
8. alendo
9. abambo ake
10. pamsewu
11. miyala
12. chinthu
13. mtengo
14. zinthu zanga
15. ndi-

D. Translate the following sentences into Chichewa:

Example: A European is at the market. → *Mzungu ali kumsika.*

1. Some things are in the basket.
2. My children are in the room.
3. A market is at the village.
4. Some tables are outside.
5. He's in the field.
6. The boys are in Lilongwe.
7. Your dogs are on a road.
8. The fruit is on a table.
9. His wife is in Blantyre.
10. Some trees are on a mountain.

E. Answer the questions with 'Yes' and an affirmative statement or 'No' and a negative statement.

Example: Mlendo ali kumsika? Inde, mlendo ali kumsika.
Iyayi, mlendo sali kumsika.

1. Chakudya chili patebulo?
2. Miyala ili pamsewu?
3. Buku lili pampando?
4. Amuna ali pamudzi?
5. Galu ali pamsewu?
6. Zinthu zili m'chitsime?
7. Abambo anu ali kumsika?
8. Ana ake ali m'chipinda?
9. Khasu lanu lili m'munda?
10. Mabuku awo ali patebulo?

2.4.2 **Pali/Kuli/Muli 'There is/There are'**

As do other nouns, the locatives have agreement with their modifiers and verbs. When the locatives appear with the verb -*li* 'be', they form 'there is/there are' constructions, with *pa-*, *ku-*, or *mu-* as the AP. The resulting forms *pali*/*kuli*/*muli* use the locative AP which corresponds to the type of location either expressed or implied. The locative noun may either precede or follow the verb with little difference in meaning:

Kuli anthu kumsika.	'There are people at a market.'
Kumsika kuli anthu.	'At a market there are people.'

Other examples:

pali = 'there is/there are' (a specific location)

Patebulo pali dengu.	'On the table there is a basket.'
Pali mlendo pakhomo.	'There is a traveler outside.'

kuli = 'there is/there are' (a general location)

Ku Zomba kuli msika.	'At Zomba there's a market.'
Kuli anthu kumsika.	'There are people at a village.'

muli = 'there is/there are' (an interior location)

M'zipinda muli mipeni.	'In rooms there are knives.'
Muli chakudya m'munda.	'There's food in a field.'

In the above examples, the verbs take their AP from the locatives. When the locative phrase is followed by a modifier such as a possessive pronoun, the modifier may take the AP of either the locative or the class of the place noun with no difference in meaning. But it is more common for the modifier to agree with the locative noun:

Examples:

Patebulo panga	'On my table'	*(pa- + -anga = panga)*
Patebulo langa	'On my table'	

Here is a table of the locative classes, their prefixes and examples:

Class #	Class Prefix	AP	Examples
16	*pa-*	*pa-*	*Patebulo panga pali mpeni.* 'On the table there's a knife.'
17	*ku-*	*ku-*	*Kuli chipatso kumsika kwawo.* *(ku- + a = kwa)* 'There's fruit at their market.'
18	*mu-*	*mu-*	*Muli ana m'chipinda mwanu.* *(mu- + a = mwa)* 'There are children in your room.'

Possessive pronouns with locative APs indicate one's home:

Locative + Stem

ku- + *-athu* = *kwathu* 'our home' similarly: *pathu*/*mwathu*
(literally: 'to/at our (place)')

ku- + *-anu* = *kwanu* 'your home' similarly: *panu*/*mwanu*
(literally: 'to/at your (place)')

ku- + *-awo* = *kwao* 'their home' similarly: *pawo*/*mwawo*
(literally: 'to/at their (place)')

In referring to home you should always refer to it in the plural:

Kwathu ndi ku Boston. '(My) Our home is in Boston.'

Your home is considered more of a possession than a location: therefore, the form *ndi* 'be' is used instead of the *-li* form.

Similarly, other locations which are considered as possessions will take the *ndi* form of 'be'. This will be the case when locations refer to locative nouns:

Pa Zomba ndi pano. 'At Zomba is here.'

Contrast such a form with a location used with a non-locative noun. Now the location is considered as only a location, not a possession (and therefore *-li* functions for the meaning 'be'):

Mlendo ali pano. 'A traveler is here.'

Exercises

A. Change the following sentences into 'there is/there are' constructions using the appropriate locatives and agreements:

Example: *Mlendo ali pakhomo.* → 'A traveler is at the door.'
Pali mlendo pakhomo. 'There is a traveler at the door.'
Pakhomo pali mlendo.

1. Zinthu zili m'dengu.
2. Mkazi wanga ali m'chipinda.
3. Msika uli kumudzi.
4. Matebulo ali pakhomo.
5. Anthu ali kumunda.
6. Mphaka wanu ali pamsewu.
7. Chakudya chili patebulo.
8. Amuna awo ali ku Blantyre.
9. Mitengo ili paphiri.
10. Mwala uli m'chitsime.

B. Translate the following sentences into Chichewa:

Example: There's a tree on the mountain.
Pali mtengo paphiri.

1. There are people at a market.
2. In a well, there are stones.
3. There's some fruit in a basket.
4. There are some children in a road.
5. There's a toilet in a room.
6. There's a market in a village.
7. There are men in some fields.
8. Outside there are travelers.
9. There are some things in your room.
10. On a road there are trees.

C. Using the vocabulary provided below, make 'there is/there are ' statements in the pattern:

Example:	Locative AP	+	-*li*	noun	Locative Phrase	(locative AP + noun)		
	Pa-	+	*-li*	*buku*	*pampando*	=	*Pali buku pampando.*	'There's a book on the table.'

Locative APs	Verb	Nouns	Locative APs	Nouns	Possessive Stems
Pa	*-li*	*mwana/ana*	*pa-*	*munda/minda*	*-anga*
Ku		*munthu/anthu*	*ku-*	*mudzi/midzi*	*-ako*
Mu		*mlendo/alendo*	*mu-*	*msika/misika*	*-ake*
		mayi/amayi		*msewu/misewu*	*-athu*
		mtsikana/atsikana		*khomo/makomo*	*-anu*
		mwala/miyala		*chipinda/zipinda*	*-awo*
		mpeni/mipeni		*chitsime/zitsime*	
		buku/mabuku		*mpando/mipando*	
		tebulo/matebulo		*dengu/madengu*	
		khasu/makasu		*phiri/mapiri*	
		dengu/madengu		*Blantyre*	
		chakudya/zakudya		*Zomba*	
		chipatso/zipatso		*Lilongwe*	
		chinthu/zinthu			

2.4.3 **Palibe/Kulibe/Mulibe 'There isn't/There aren't'**

To express 'there isn't/aren't', a negative suffix -*be* is attached to *pali*, *kuli*, *muli* (*kuli* 'there is/are': *kulibe* 'there isn't/aren't'). You remember that you've been using *si*- 'not' with non-locative subjects of both -*li* and *ndi*:

Mkazi wanga sali pano.	'My wife isn't here.' *(si + a + li = sali)*
Mkazi wake si mphunzitsi.	'His wife isn't a teacher.' (*ndi* 'be'; *si* 'be not')

While -*be* also means 'not', its meaning is slightly different from *si* and that is why it is used with locative nouns. -*be* means more 'be without' than just 'be not', which is the sense of *si*:

Pampando pali mphaka.	'On the chair there is a cat.'
Pampando palibe mphaka.	'On the chair there isn't a cat.'

(sense: 'On the chair (the place) is without a cat.')

Other examples:

Kumudzi kulibe anthu.	'In the village there aren't any people.'
Palibe chipatso patebulo.	'There isn't any fruit on a table.'
M'chitsime mulibe miyala.	'In a well there aren't any stones.'

Exercises

A. Change the following sentences from the affirmative into the negative:

Example: *Paphiri pali mudzi.* → *Paphiri palibe mudzi.*
'On the mountain there isn't a village.'

1. M'dzanja langa muli mpeni.
2. Pali mpando pakhomo.
3. M'chipinda muli chitseko.
4. Kuli ana kumsika.
5. Pamsewu pali mlendo.
6. M'munda muli mitengo.
7. Pali mabuku patebulo.
8. M'dengu muli chipatso.
9. Ku Zomba kuli Azungu.
10. Pampando pali mabuku anu.

B. Change the following sentences from the negative into the affirmative:

Example: *Palibe msewu paphiri.* → *Pali msewu paphiri.*
'There's a road on a mountain.'

1. Mulibe chipatso mumitengo.
2. Pakhomo palibe alendo.
3. Kulibe zitsime kumudzi.
4. M'dengu mulibe fodya.
5. Patebulo palibe chakudya.
6. M'chipinda mulibe katundu.
7. Palibe aphunzitsi pano.
8. Mulibe miyala m'munda.
9. Ku Ameleka kulibe mapiri.
10. M'manja mwake mulibe mpeni.

C. Answer the questions with 'yes' and an affirmative statement or 'no' and a negative statement.

Example: *Palibe msewu paphiri?* 'Is there a road on a mountain?'
Inde, pali msewu paphiri. 'Yes, there's a road on a mountain.'

1. Patebulo pali buku?
2. Pampando pali mwamuna?
3. M'chipinda muli akazi?
4. Kumsika kuli zakudya?
5. Paphiri pali mitengo?
6. M'mudzi muli gogo?
7. Alendo anu ali m'chipinda?
8. Ana ake ali m'mudzi?
9. M'mudzi muli msewu?
10. M'munda muli mipeni yawo?

D. Make true and false statements in the form 'there is/are; there isn't/aren't' about a picture, the classroom, or any shared information. The other members of the class will say *inde* if the statement is true, or *iyayi* if the statement is false.

Example: *Pachithunzi pali anthu.* *Iyayi.*
'In this picture there are people.' 'No.'
(lit.: 'on this picture...')

Ku Zomba kuli mapiri. *Inde.*
'In Zomba there are mountains.' 'Yes.'

2.5 VERB: -li ndi 'HAVE'

'Have' is expressed in Chicheŵa by combining the two forms which you have learned for the verb 'be': -*li* + *ndi*. Think of this combination as having the meaning 'have' in the sense of 'be with'.

Examples:

Tili ndi mabuku athu.	'We have our books.'
Muli ndi khasu.	'You have a hoe.'
Ali ndi mpeni wanga.	'He has my knife.'
Akazi anga ali ndi mazira.	'My wife has some eggs.'
Midzi yawo ili ndi zitsime.	'Their villages have wells.'
Khomo lili ndi chitseko.	'An entrance has a door.'

'Have' is expressed negatively by dropping *ndi* and adding the suffix -*be* to -*li* (*ali ndi* 'he has' → *alibe* 'he doesn't have'. Notice that -*be* is the same negative suffix used with -*li* with the negative of the locative constructions *pali*, *kuli*, *muli* (*kuli* → *kulibe*). Remember the -*be* suffix implies 'be without': *Ndili ndi ana* 'I have children' → *Ndilibe ana* 'I am without children'.).

Examples:

Tilibe mabuku athu.	'We don't have our books.'
Mulibe khasu.	'You don't have a hoe.'
Alibe mpeni wanga.	'He doesn't have my knife.'
Akazi anga alibe mazira.	'My wife doesn't have any eggs.'
Midzi yawo ilibe zitsime.	'Their villages don't have any wells.'
Khomo lilibe chitseko.	'The entrance doesn't have any door.'

In Chicheŵa there are certain common expressions employing the -*li ndi* construction, which translates as 'have', whose English equivalents use the verb 'be'. For example, in English, one would say 'I am 25 years old' whereas in Chicheŵa one would say 'I have 25 years' (*Ndili ndi zaka 25*.). Other examples:

-*li ndi njala* = 'be hungry' (literally 'have hunger')
-*li ndi ludzu* = 'be thirsty' (lit. 'have thirst')
-*li ndi mwayi* = 'be lucky' (lit. 'have luck')

Exercises

A. Combine the following nouns and pronouns with the verb phrase *-li ndi chakudya* 'have food', using appropriate APs where necessary:

Example: *U + -li ndi chakudya.* → *Uli ndi chakudya.* 'You have some food.'

1. A-
2. Mkazi wake
3. Atsikana
4. Mu-
5. Mphunzitsi
6. Anyamata
7. Ti-
8. Mzungu
9. Mwamuna wanu
10. Ndi-

B. Combine the nouns and pronouns of the preceding exercise with the phrase *-libe khasu* 'don't/doesn't have a hoe', again using appropriate APs.

Example: *U-* → *Ulibe khasu.* 'You don't have a hoe.'

C. Translate the following sentences into Chicheŵa:

Example: I have some fruit. → *Ndili ndi chipatso.*

1. She doesn't have any eggs.
2. The villages don't have a market.
3. The road doesn't have any stones.
4. They are hungry.
5. The boys have knives.
6. I don't have a name.
7. The room doesn't have any doors.
8. He doesn't have any guests.
9. They have a field.
10. The dogs don't have any food.

D. Make comments about the people in the classroom using *-li ndi* according to objects they actually possess.

Example:	*Ali ndi buku.*	'She has a book.'
	Ali ndi ana.	'He has children.'
	Mphunzitsi ali ndi mpando.	'The teacher has a chair.
	etc.	

2.6 SUMMARY EXERCISES

A. Change the following nouns from the singular into the plural or from the plural into the singular:

Example: *masiku* 'days' → *tsiku* 'day'

1. chinthu
2. buku
3. zakudya
4. mipando
5. dengu
6. chipatso
7. tebulo
8. khasu
9. mazira
10. zinthu

B. Combine the nouns in the preceding exercise with the possessive stem *-anu* 'your':

Example: *maina* 'names' → *maina anu* 'your names'

C. Combine the following nouns and pronouns with the verb phrase *-li m'mudzi* 'be in a village':

Example: *chithunzi chanu* → *Chithunzi chanu chili m'mudzi.*
'Your picture is in a village.'

1. Ti-
2. Aphunzitsi athu
3. Buku lake
4. Mwana
5. Agalu
6. A-
7. Mipando
8. Dzira
9. Zipatso
10. Makasu

D. Substitute the following expressions into the model sentences:

Example: Model: *Pali dengu pakhomo.*
'There's a basket outside.'
Substitution: *tebulo*
New Model: *Pali tebulo pakhomo.*
'There's a table outside.'

1. chitsime
2. -be
3. chimbudzi
4. pali mabuku
5. patebulo
6. mazira
7. -be / mipeni
8. zinthu
9. chakudya
10. chipatso

E. Change the following sentences from affirmative to negative:

Example: *Ali ku Blantyre.* → *Sali ku Blantyre.*
'He isn't at Blantyre.'

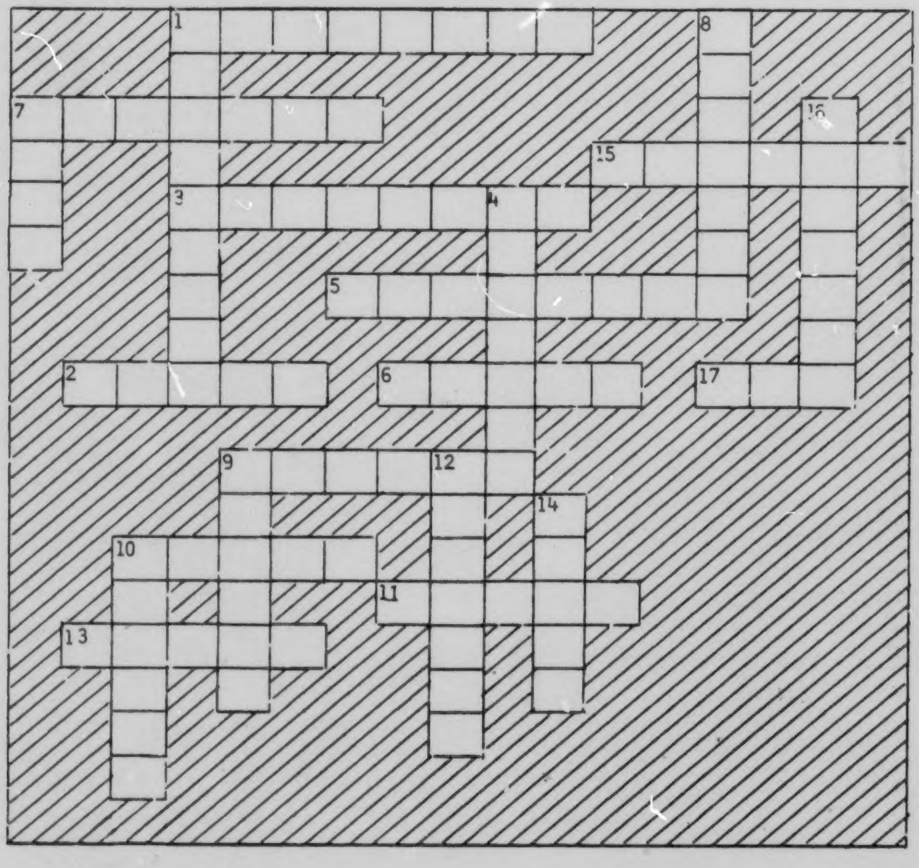
1. Zinthu zili pampando.
2. M'dzanja langa muli mpeni.
3. Ndili ndi buku lanu.
4. Ndiwo agogo anga.
5. Pamsewu pali anthu.
6. M'chipinda mwanga muli atsikana.
7. Tili ndi mazira.
8. Mumtengo muli chipatso.
9. Abambo ake ndi aphunzitsi awo.
10. Ali ndi ludzu.

F. Translate the following sentences from Chicheŵa into English.

Example: *Khasu lanu lili pano.* → 'Your hoe is here.'

1. Manja anga ali bwino.
2. Mwana wanga sali bwino.
3. Ndine mlendo.
4. Zinthu ndi zake.
5. Si mtengo.
6. Mwala uli patebulo.
7. Ku Zomba kulibe msika.
8. Pabuku panga pali dengu.
9. M'chipinda mulibe katundu.
10. Ana ali ndi njala.

G. Crossword Puzzle



ACROSS

1. desks without drawers
2. not night
3. outhouses
5. not a vegetable
6. not people
7. edibles
9. open air food stores
10. 365 days
11. an area of cultivation
13. many areas of cultivation
15. big paths
17. kids

DOWN

1. a pedagogue
4. cubicles in a house
7. 730 days
8. portals
9. it accompanies 1 across
10. not a person
12. a trunk, suitcase, etc.
14. a collection of houses
16. not a woman

2.7 PRONUNCIATION EXERCISES

Aspirated *tch* vs. Unaspirated *ch*

The sound represented by *ch* in Chicheŵa doesn't occur at all in English. It's confusing, but the *ch* sound in English is represented by *tch* in Chicheŵa. To pronounce Chicheŵa *tch*, just try to produce English *ch*. This sound is aspirated, meaning that it is preceded by an extra puff of air when it is said. What is represented by *ch* in Chicheŵa is unaspirated; therefore, it doesn't have that same puff of air. To produce Chicheŵa *ch*, 'think *d*' (but otherwise approximate English *ch*). The unaspirated *ch* is more common in Chicheŵa than the aspirated *tch*. Listen to your teacher say these words and then repeat them:

Aspirated *tch*		Unaspirated *ch*	
ntchito	'work'	*Chicheŵa*	
tchalitchi	'church'	*chinthu*	'thing'
ntchentche	'fly'	*chitseko*	'door'
-otcha	'to roast'	*chaka*	'year'
		chakudya	'food'
		chimbudzi	'latrine'

Aspirated *kh* vs. Unaspirated *k*

The letter *k* stands for the unaspirated counterpart of *kh*. Remember that *kh* is pronounced as *k* in English when it occurs as the first sound in a word. To pronounce the letter *k* in Chicheŵa, 'think *g*' but pronounce *k*. Listen to the following words and repeat them after your teacher:

Aspirated *kh*			Non-aspirated *k*	
khoswe	'rat'		*kalulu*	'rabbit'
khomo	'entrance'		*mkulu*	'elder brother'
khasu	'hoe'	- - - - - - - - - - -	*makasu*	'hoes'
khate	'leprosy'		*kalata*	'letter'
khutu	'ear'	- - - - - - - - - - -	*makutu*	'ears'
kholo	'ancestor'			

Single sounds but two letters: *ts-* and *dz-*

The letter combinations *ts-* and *dz-* each stand for a single sound. Think of the sound represented by *ts* as an English *t* merged with an English *s*. Think of *dz* in the same way--as an English *d* said at the same time as an English *z*. Listen to the following words and repeat them after your teacher:

litsiro	'dirt'	*mtedza*	'ground nut (peanut)'
tsiku	'day'	*chimbudzi*	'latrine'
chipatso	'fruit'	*dzenje*	'hole, pit'
tsamba	'leaf'	*dzina*	'name'
utsi	'smoke'	*dziko*	'country'

Consonant clusters with *w-*

A number of consonants form a cluster with *w*; that is, the consonant and *w* are each pronounced individually, but they form a single syllable along with the vowel which follows the *w*. Such clusters should give you no special problems, but listen to the following words and repeat them after your teacher:

mwana	*(mwa-na)*	'child'	*-gwirizana*	*(gwi-ri-za-na)*	'agree'
mwezi	*(mwe-zi)*	'month, moon'	*-gwiritsa*	*(gwi-ri-tsa)*	'hold firmly'
khoswe	*(kho-swe)*	'rat'	*ukwati*	*(u-kwa-ti)*	'marriage'
-bwereka	*(bwe-re-ka)*	'borrow'	*kwaya*	*(kwa-ya)*	'take'
bwenzi	*(bwe-nzi)*	'friend'	*-pweteka*	*(pwe-te-ka)*	'hurt'

2.8 TONE EXERCISES

The following listening exercises are designed to make you aware of tone so that you will be able to recognize tonal differences and to make them in your speech.

A. TWO AND THREE SYLLABLE WORDS

1. Listen to the following pairs of words said in their 'citation forms'. If the tonal patterns of the words are the same, say 'same'. If they are different, say 'different':

Example:

chinthu	'thing'	-	*dengu*	'basket'	(same)
dzina	'name'	-	*mudzi*	'village'	
tsiku	'day'	-	*zinthu*	'things'	
maina	'names'	-	*chipinda*	'room'	
khasu	'hoe'	-	*dzira*	'egg'	
chimbudzi	'latrine'	-	*chitseko*	'door'	
buku	'book'	-	*dengu*	'basket'	
masiku	'days'	-	*msika*	'market'	
dengu	'basket'	-	*buku*	'book'	
mudzi	'village'	-	*tsiku*	'day'	

2. Listen to the following three words; two have the same tonal pattern and one is different. Indicate the 'different' word by saying '1' if the first word is different, '2' if the second word is different, and '3' if the third word is different. (or show fingers to keep the noise level down).

Example:

chinthu	'thing'	-	*buku*	'book'	-	*tsiku*	'day'	(1)
msika	'market'	-	*mapiri*	'mountains'	-	*chipatso*	'fruit'	
khasu	'hoe'	-	*mudzi*	'village'	-	*dengu*	'basket'	
munthu	'person'	-	*dzina*	'name'	-	*tsiku*	'day'	
chipinda	'room'	-	*chimbudzi*	'latrine'	-	*chitseko*	'door'	
zinthu	'things'	-	*buku*	'book'	-	*mudzi*	'village'	
maina	'names'	-	*chipatso*	'fruit'	-	*chipinda*	'room'	
dzira	'egg'	-	*dengu*	'basket'	-	*dzina*	'name'	
mapiri	'mountains'	-	*madengu*	'baskets'	-	*mazira*	'eggs'	
msika	'market'	-	*makasu*	'hoes'	-	*zitseko*	'doors'	

3. The following are two and three syllable nouns grouped according to their characteristic tonal patterns. Practice saying these words after your teacher:

L-L		H-L	
chinthu	'thing'	*buku*	'book'
zinthu	'things'	*dzina*	'name'
mudzi	'village'	*tsiku*	'day'
dengu	'basket'	*dzira*	'egg'
munthu	'person'	*khasu*	'hoe'

L-L-L		L-H-L	
msika	'market'	*masiku*	'days'
chimbudzi	'latrine'	*mapiri*	'mountains'
zimbudzi	'latrines'	*maina*	'names'
chipinda	'room'	*mazira*	'eggs'
zipinda	'rooms'	*makasu*	'hoes'
madengu	'baskets'	*chipatso*	'fruit'
chitseko	'door'	*zipatso*	'various kinds of fruit'
zitseko	'doors'		

B. TONE IN CONTEXT

1. Possessives and Verb Phrases

The tone of a word in isolation may change when the word is used in context. For example, nouns consisting of or ending in a L-L tonal pattern remain low when they are followed by a pronoun and the verb phrase *-li pano* 'be here':

dengu	'basket'	*Dengu langá lili pano.*	'My basket is here'

Repeat the following examples of nouns ending in or consisting of a L-L tonal pattern in similar contexts:

zinthu	'things'	*Zinthu zangá zili uko.*	'My things are here.'
abambo	'father'	*Abambo athú ali bwino.*	'Our father is well.'
mudzi	'village'	*Mudzi wawó uli pano.*	'Their village is here.'
chipinda	'room'	*Chipinda chaké chili uko.*	'His room is there.'

a) Combine the following nouns consisting of or ending in the tonal pattern L-L with the possessive pronoun *-anu* 'your' and the verb phrase *-li pano*. 'be here'. Listen to your teacher's pronunciation before saying it yourself with the proper tonal pattern.

Example:

	Noun	Possessive	Verb Phrase	
bambo	*Bambo*	*wanú*	*ali pano*	'Your father is here.'
mudzi				
chipinda				
dengu				
zitseko				
madengu				
chimbudzi				

However, observe what happens to the tone of a noun ending in or consisting of a H-L tonal pattern when it is followed by a possessive pronouns and a verb phrase:

amáyi	'mother'	*Amáyî anú ali pano.*	'Your mother is here.'

The effect is to raise the tone of the final syllable of the noun to a high one. Repeat the following examples of nouns ending in or consisting of a H-L tonal pattern in similar contexts:

dzína	'name'	*-Dzíná langá ndi Jim.*	'My name is Jim.'
mazíra	'eggs'	*-Mazírá awó ali uko.*	'Their eggs are there.'
mkázi	'wife'	*-Mkází waké ali bwino.*	'His wife is well.'
chipátso	'fruit'	*-Chipátsó chanú chili pano.*	'Your fruit is here.'

b) Combine the following nouns ending in or consisting of high-low tones with the possessive pronoun *-anga* 'my' and the phrase *-li uko* 'are there'. Listen to your teacher's pronunciation before saying the sentence yourself with the proper tonal pattern.

Example: (L) HL

Example: *máyi* *-Máyí wangá ali uko.*

amáyi
akázi
mténgo
mwamúna
búku
mazíra
khásu
chipátso

c) Repeat exercises a and b with different possessive pronouns (*-ake*, *-ako*, *-athu*, *-awo*) and the verbal phrase *-li bwino* 'be well' where appropriate.

2. Ask each other's name with *Dzíná lanú ndani?* 'What's your name?', answering with *Dzíná langá ndi* ____________. 'My name is __________.'

Dzíná lanú ndani? *Dzíná langá ndi* ______________.

Vary the question with *-ake*:

Dzíná laké ndani? *Dzíná laké ndi* ______________.

3. Ask and answer questions about each other's well-being in various ways (*-li, -gona, -swera, -tandala)* using the proper tonal patterns:

Muli bwánji? - *Ndili bwino.*

Mwaswera bwánji? - *Ndaswera bwino.*

Mwatandala bwánji? - *Ndatandala bwino.*

Mwagoná bwánji? - *Ndagoná bwino.*

a) Vary your answer by adding *pang'ono* 'a little'.

Muli bwánji? - *Ndili bwino pang'óno.*

Mwaswera bwánji? - *Ndaswera bwino pang'óno.*

b) Comment upon the preceding answer with *pepáni* 'sorry.'

Muli bwánji? - *Ndili bwino pang'óno.* - *Pepáni.*

Mwagoná bwánji? - *Ndagoná bwino pang'óno.* - *Pepáni.*

2.9 GRAMMATICAL PATTERNS LEARNED

-li ndi 'have'

Subject Prefix +	*-li ndi*	noun	
ti-	*-li ndi*	*ana*	*Tili ndi ana.* 'We have children.'

Pali/Kuli/Muli 'there is/there are'

Locative AP +	*-li*	noun	Class Prefix +	noun	
Pa-	*-li*	*mabuku*	*pa*	*tebulo*	*Pali mabuku patebulo.* 'There are books on a table.'

Class Prefix +	noun	Locative AP +	*-li*	noun	
Pa	*tebulo*	*pa-*	*-li*	*mabuku*	*Patebulo pali mabuku.* 'On a table there are books.'

Si- 'not' ('not be')

Negative Prefix +	Subject Prefix +	*-li*	adverb	
Si-	*mu-*	*-li*	*bwino*	*Simuli bwino.* 'You aren't well.'

Negative Prefix	noun	
si	*mphunzitsi*	*Si mphunzitsi.* 'It's not a teacher.'

-*be* 'not' ('not have')

-*libe* 'not have'

Subject Prefix +	-*li* +	Negative Suffix	noun	
A-	*-li*	*-be*	*khasu*	*Alibe khasu.* 'He doesn't have a hoe.'

palibe/kulibe/mulibe 'there isn't/aren't ('the place does not have')

Locative AP +	-*li* +	Negative Suffix	noun	
Pa-	*-li*	*-be*	*anthu*	*Palibe anthu.* 'There aren't any people.'

LESSON 2B

(PHUNZIRO LACHIŴIRI)

COMMUNICATION/CULTURE

- 2.1 Mwagona bwanji?
- 2.2 Vocabulary Notes
- 2.3 Usage Notes
  - 2.3.1 Greetings
  - 2.3.2 Ndithu 'really'
  - 2.3.3 Ndi 'and'
- 2.4 Cultural Notes
  - 2.4.1 Extended Greetings
  - 2.4.2 Borrowing
- 2.5 Exercises
- 2.6 Survival Vocabulary
- 2.7 Supplementary Dialogue
- 2.8 Proverbs

LESSON 2 B
(Phunziro Lachiŵiri)

2.1 MWAGONA BWANJI?

aBanda: Moni abambo.
aChibwe: Zikomo
aBanda: Mwagoná bwánji?
aChibwe: Ndagoná bwino. Kaya inu?
aBanda: Inénsó ndagoná bwino.
aChibwe: Kunyumbá kuli bwánji?
aBanda: Kunyumbá kuli bwino ndíthu.
Nanga máyi ndí áná ali bwánji?
aChibwe: Ali bwinónso ónse. Zíkomo.

2.2 VOCABULARY NOTES

mwagona bwanji? - 'How are you?' (literally: 'How have you slept?')
mwa - 'you have' (*mu* 'you' + *a* 'present perfect "have"' = *mwa*)
gona - 'sleep'

ndagona bwino - 'I'm well.' (literally: 'I have slept well.')
nda - 'I have' (*ndi* 'I' + *a* 'present perfect "have"' = *nda*)

nyumba (Class 9/10) - 'house/houses'

ndithu - 'really, truly'

nanga - 'what about..., And...?'

ndi - 'and' This conjunction links words in a sentence.

onse - 'all'

2.3 USAGE NOTES

2.3.1 Other Greetings

A greeting of *moni* does not always require *moni* in response; you may respond with *zikomo* or even *eee*, a filler that means 'yes'.

In the previous lesson you learned *Muli bwanji?* which is a general expression for 'How are you?' that can be used at any time of the day.

Mwagona bwanji? has a similar connotation with specific reference to how are you that morning (after a night's sleep). Therefore this greeting is used only in the morning until about 10 o'clock.

An equivalent expression is *Mwadzuka bwanji?* (*-dzuka* 'get up') 'How have you gotten up?' (again with particular reference to the morning after a night's sleep).

A: *Mwadzuka bwanji?*

B: *Ndadzuka bwino.*

Later on in the day, you would be more likely to ask *Mwaswera bwanji?* (*-swera* 'spend time') 'How have you spent (your day)?' This greeting doesn't demand a recounting of the day's events--it simply asks 'How's it going?':

A: *Mwaswera bwanji?*

B: *Ndaswera bwino.*

An equivalent expression for -*swera* is -*tandala*. *Mwatandala bwanji?* would also be a late morning, afternoon or evening greeting:

A: *Mwatandala bwanji?*

B: *Ndatandala bwino.*

2.3.2 Ndithu 'really'

This adverb is used as an intensifier to add emphasis (something/someone being 'really well'; *ndi* 'be' + *thu* 'really' = *ndithu*):

Tili bwino ndithu. we/are/well/really	'We are really well.'

Ndithu can be used as an exclamatory filler to express agreement:

Ndithu!	'Really!' / 'I agree!'

2.3.3 **Ndi*** 'and'

Ndi serves as a conjunction (a joining word) between words and phrases:

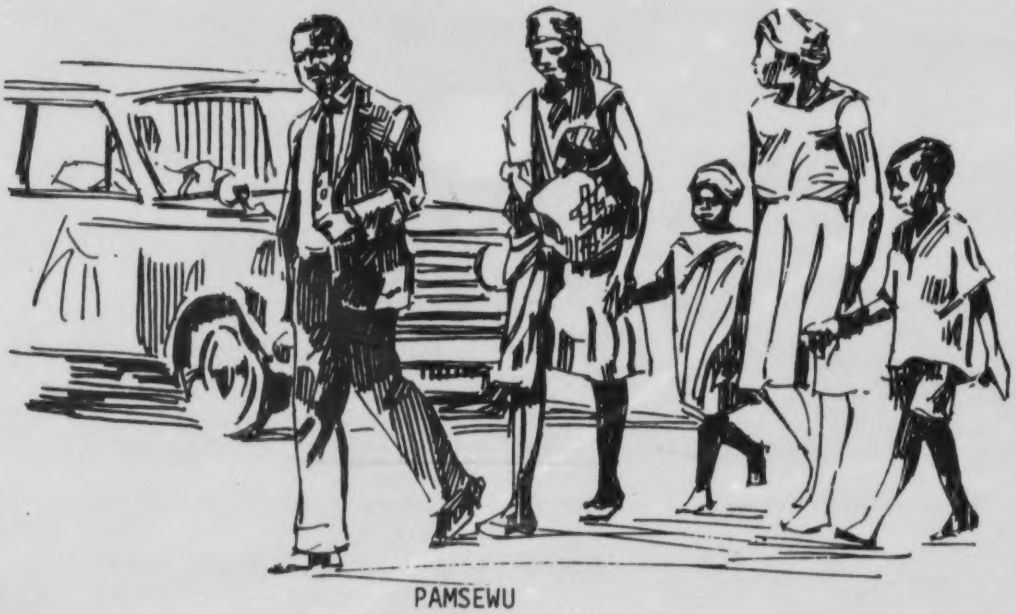
> *Nanga mayi ndi ana?* 'How about your wife and children?'

However, to join sentences together, *ndipo*, which also means 'and', is used:

> *Ndili ndi mkazi ndipo ali bwino.* 'I have a wife and she is well.'

*Note that we have had four different uses of *ndi*:

1) *ndi* - 'I' pronominal subject prefix.
   Ndili bwino. 'I'm fine.'
2) *ndi* - 'be' (with complement--which follows--of identity, possession, or quality):
   Rosi ndi dokotala. 'Rosi is a doctor.'
3) *ndi* - 'with' (also 'have' in the combination -*li ndi*)
   Ali ndi mkazi. 'He is with a wife' = 'He has a wife.'
4) *ndi* - 'and'
   Nanga mayi ndi ana ali bwanji?
   'What about (your) wife and the children, how are they?'



2.4 CULTURAL NOTES

2.4.1 Extended Greetings

In Cheŵa society, greetings are characterized by their extensive nature. In greeting someone, you not only inquire about his/her health but also about the state of his/her family, friends, and even job.

It is common for someone to ask about your village (if it is known that you've been there recently):

Kumudzi kuli bwanji?

Or about your work:

	Kuntchito ikuyenda bwanji?	'How are things at work?'
Or:	*Ntchito ikuyenda bwanji?*	'How is the work going?'

More specifically, you may ask about the members of the family:

Nanga mayi ndi ana?	'What about (your) wife and children?'
Nanga akazi anu ali bwanji?	'And how is your wife?'

Mayi is a respectful term of address for women, and it is often used in referring to someone's wife. However, if one's wife and mother are both present in the household, there could be momentary confusion about whose well-being one is inquiring about.

2.4.2 Borrowing

All languages are in a constant state of change and expansion, and one such means of expansion is through borrowing words and expressions from other languages. (The English language is greatly enriched from its borrowings from Greek, Latin, French, and the Scandinavian languages.) One of the legacies of British colonialism was the introduction of the English language in Malaŵi. After Independence, it remained the official language alongside Chicheŵa. The recent and intimate contact between Chicheŵa and English has caused some borrowing of English words into Chicheŵa. Words have also been borrowed from other cultures with which Malaŵians have had contact (or still do); for example, some loan words have come from Portuguese (from Mozambique) or from other African languages in Southern Africa. Borrowed words include mainly words (such as technical and modern terms) for which there were no equivalents in Chicheŵa but also words for which such equivalents already existed.

These borrowed words went through orthographic (spelling) and phonological (sound) changes to 'Cheŵaize' them. One aspect of 'Cheŵaization' is to add vowels at the end of syllables since nearly all syllables in Chicheŵa end in vowels. Vowels too are changed since Chicheŵa has only five sounds compared with the dozen or more in English.

Here are some examples of borrowed nouns (either in Class 5/6 or 9/10) which have been so changed:

book	*buku*
table	*tebulo*
school	*sukulu*
conductor	*kondakitala*
driver	*dilaivala*
tea	*tii*
March	*malichi*
store	*sitolo*

Names, too, are increasily being affected by a similar spirit of 'Chewâization', a spirit which emphasizes pride in one's language and culture. Traditional names are being used more than in recent past, and Christian names are being modified (as the borrowed nouns were) although the change is mainly oral, not written. For example, 'John' might be pronounced 'Joni', 'James' might become 'Jemusi' and Eunice might become 'Yunisi'. Officially, however, the names will still be written 'John', 'James' and 'Eunice'.

2.5 EXERCISES

2.5.1

Practice asking and answering the questions, *Mwagona bwanji?*, *Mwadzuka bwanji?*, *Mwaswera bwanji?*, and *Mwatandala bwanji?*

1st student: Mwadzuka bwanji?

-gona
-swera
-tandala

2nd student: ____________________.

Kaya inu? ____________.

1st student: ____________________.

2.5.2

Ask each other questions about the state of one's family, village, job, etc.

1st student: Ku-_________ kuli bwino?

(mudzi, nyumba, ntchito, sukulu, etc.)

2nd student: ______________________.

2.5.3 Ask each other questions about family work, etc. with *Nanga...?*

1st student: Nanga ________________.

(mayi, ana, mkazi, agogo, abambo,
mayi ndi ana, etc.)

2nd student: ______________. Zikomo.

2.5.4 Perform the introductory dialogue with students alternating roles A and B. Vary the dialogue by substituting appropriate forms of address, questions, and responses.

2.5.5 Respond in the negative to questions about the state of one's health, family, job, etc.

1st student: Muli bwanji? 'How are you?'

2nd student: Sindili bwino. 'I'm not well.'

1st student: __________________?

2nd student: Si-_______________.

1st student: Nanga ____________?

2nd student: Si-_______________.

2.5.6 Using the vocabulary in Lessons 1A and 2A, one student should make sentences using *-li/ndi* 'be' and *-li ndi* 'have' and another should give its negative form:

1st: Ndine mphunzitsi. (mlendo, mzungu, mnyamata, mwana...)

2nd: Sindine mphunzitsi.

1st: Ndili ndi mphaka. (galu, fodya, katundu, mpeni...)

2nd: Ndilibe mphaka.

1st: Tili pasukulu. (khomo, sitolo, ntchito, munda...)

2nd: Sitili pasukulu.

2.5.7 Practice the expression -*nso* 'too, also' with one student making a statement and another student agreeing with it:

1st student: Ndili bwino. 'I'm well.'
2nd student: Ndili bwinonso. 'I'm well too.'

1st student: Ine, ndadzuka bwino. (-swera, -tandala, etc.)
2nd student: Inenso, ndadzuka bwino.

1st student: Ndili ndi mkazi. (ana, mwamuna, mphaka, fodya...)
2nd student: ____________________.

2.5.8 Practice the use of *ndi* 'and' by having one student make a statement containing a noun and having a second student add another noun to it using *ndi*...

1st: Ali ndi galu. (mphaka, mkazi, dengu, tebulo...)
2nd: Ali ndi galu ndi mphaka.

1st: Muli mnyamata m'nyumbamo. (mtsikana, mwana, mkazi...)
2nd: Muli mnyamata ndi mtsikana m'nyumbamo.

2.5.9 Using a piece of scrap paper, draw a picture according to the directions of your teacher. For example, your teacher might say:

Pali phiri.	'There's a mountain.'
Paphiri pali mitengo.	'On the mountain there are trees.'
Paphiri palibe nyumba.	'On the mountain there aren't any houses.'

You would draw the mountain and the trees but omit the house. At the end of the teacher's description, compare your pictures to the teacher's original and to those of the other students.

2.6 SURVIVAL VOCABULARY

Chabwino - 'Fine, O.K., All right!' This exclamation indicates agreement or acceptance.

Basi - 'That's all/That's enough/Stop.' Also, 'just' as in *khofi basi* 'just coffee.'

Ndilibe ndalama - 'I don't have any money'

Choka! - 'Go away!' *Chokani!* - 'Go away!' (more respectful)

Khalani pansi - 'Sit down'

khala / ni / pansi
sit (you) down

kapena - 'perhaps, or'

Bwera kuno! - 'Come here!' *Bwerani kuno!* - 'Come here!' (more respectful)

Palibe kanthu - 'It doesn't matter'/'It's O.K.'/'No problem'

palibe / kanthu
there isn't a small thing

Mundithandize - 'Help me'

mu / ndi / thandize
(you) me help

Plate *nchiyani mu Chicheŵa?* - 'What's 'plate' in Chicheŵa?'

Ndalama zingati - 'How much money?'

ndalama / zingati
money how much?

Mwadulitsa - 'You've made it expensive'/'That's too much'

mwa / dulitsa
you have make expensive

dikirani - 'be patient, wait'

dikirani pang'ono - 'wait a minute/a little'

Sindidziŵa Chicheŵa kwenikweni - 'I don't know Chicheŵa correctly.'

sindidziŵa / Chicheŵa / kwenikweni
I don't know Chicheŵa correctly

2.7 SUPPLEMENTARY DIALOGUE

aJudy: Moni abambo.
aMtenje: Moni amáyi. Mwatandala bwánji?
aJudy: Pepáni. Síndídziŵa Chicheŵá kweníkweni.
aMtenje: Mwatandala bwánji?
aJudy: Síndíkumva.
aMtenje: Mwaswera bwánji?
aJudy: Aaa. Ndaswera bwino.

2.8 PROVERBS

Proverbs form an important part of Chewa oral history and tradition. They are frequently used (much more than proverbs in our society) in speech to reinforce an idea, to argue a point, or even to instruct. In the arbitration of disputes in traditional courts, proverbs are used by both parties to bolster their cases. Parents may instruct their children in correct social behavior by quoting proverbs and telling the explanatory story which often accompanies a proverb. And a leader may use proverbs to justify a particular decision or course of action.

A well-chosen proverb used at an appropriate moment then can wield influence and exhibit the speaker's wisdom. Throughout these lessons we'll introduce proverbs that you as a learner may be able to use in everyday speech. Try them and 'exhibit your wisdom!'

Here is one:

> *Fulumira adadya gaga.* (He who was in a hurry ate the husks.)

Discuss the imagery and meaning of this proverb. When would you use it? In general this proverb means that if you are in too much of a hurry, you will do foolish things such as eating grain before the husks have been removed. In English we might say, 'Haste makes waste.'

LESSON 3A

(PHUNZIRO LACHITATU)

GRAMMAR

3.1 New Vocabulary

3.2 Noun Classes

- 3.2.1 Classes 9/10 (I/Zi)
- 3.2.2 Classes 12/13 (Ka/Ti)

3.3 Locational Demonstratives 'The, This/That, These/Those'

3.4 Yes/No Questions

3.5 Question-word Questions

3.6 Summary Exercises

3.7 Pronunciation Exercises

3.8 Tone Exercises

3.9 Grammatical Patterns Learned

LESSON 3 A

(Phunziro Lachitatu)

3.1 NEW VOCABULARY

Classes 1/2

mlongo/alongo	'sister/sisters' or 'brother/brothers' - a sibling of the opposite sex of speaker
mbale/abale	'brother/brothers'
mlimi/alimi	'farmer/farmers'

Classes 1a/2

wophunzira/ophunzira	'student/students'

Classes 7/8

chimanga	'maize' (corn)
chipatala/zipatala	'hospital/hospitals'
chitsulo/zitsulo	'tool/tools'

Classes 9/10

mbale	'plate/plates'
mphatso	'gift/gifts'
nkhuku	'chicken/chickens'
nyumba	'house/houses'
ntchito	'work'
nyanja	'lake/lakes'
njinga	'bicycle/bicycles'
nsomba	'fish (singular)/fish (plural)'
ndalama	'money (singular)/money (plural)'
nyali	'light/lights'
sukulu	'school/schools'
sitolo	'store/stores'
galimoto	'car/cars'

CLASSES 12/13

kamwana/tiana	'small child/small children'
kagalu/tiagulu	'small dog/small dogs'
kadengu/timadengu	'small basket/small baskets'
kampeni/timipeni	'small knife/small knives'
kansomba/tinsomba	'a small fish/some small fishes'
kanthu/tinthu	'a small thing, something/small things'

QUESTION WORDS

Kodi?	a question marker
Ndani?	'Who?'
Yani?	'Whom?'
Chiyani?	'What?'
Kuti? Pati? Muti?	'Where?'

LOCATIVE SUFFIXES

-po	'at/on here/there'
-ko	'at here/there'
-mo	'in here/there'

DEMONSTRATIVES 'NEAR' AND 'FAR'

uyu/uyo	'the, this/that' (Class 1 and 1a)
awa/awo (or aŵa/aŵo)	'the, these/those' (Class 2)
uwu/uwo	'the, this/that' (Class 3)
iyi/iyo	'the, these/those' (Class 4)
ili/ilo	'the, this/that' (Class 5)
awa/awo (or aŵa/aŵo)	'the, these/those' (Class 6)
ichi/icho	'the, this/that' (Class 7)
izi/izo	'the, these/those' (Class 8)
iyi/iyo	'the, this/that' (Class 9)
izi/izo	'the, these/those' (Class 10)
aka/ako	'the, this/that' (Class 12)
iti/ito	'the, these/those' (Class 13)
apa/apo	'the, this (here)/that (there) (Class 16)
uku/uko	'the, this (here)/that (there) (Class 17)
umu/umo	'the, this (in here)/that (in there) (Class 18)

3.2 NOUN CLASSES

3.2.1 Classes 9/10 (I/Zi)

Classes 9 and 10 are unusual because the singular is identical to the plural in form. For example, *nyumba* can mean either 'house' or 'houses'. However, the agreement in the rest of the sentence distinguishes the two; *i-* is the singular AP for Class 9 and *zi-* is the plural AP in Class 10. Therefore, calling these classes *I/Zi* classes refers to their agreement prefixes, and not any class prefixes:

Examples:	*Nyumba yake ili pano.*	'His house is here.'
	Nyumba zake zili pano.	'His houses are here.'

In these classes there are many words that have been borrowed and adapted from English:

sukulu	'school/schools'
sitolo	'store/stores'
galimoto	'car/cars'

You will also hear some speakers put these loan words in Classes 5/6; for example, *sukulu/masukulu* and *sitolo/masitolo*.

Not all nouns in Classes 9/10 have an overt class prefix; that is, like some Class 5 nouns, they have a zero prefix. But those which do have a class prefix present have some type of nasal sound (*m-*, *n-*, *ng-*, *ny-*) that appears with other sounds in combinations. Because of these prefixes, some call these the 'N Classes'. There are phonological rules that guide these combinations, and it may be useful to know a few rules to help you to recognize the combinations when they do occur. Some of these rules are at work in English. For example, the negative prefix in- remains unchanged in 'indecisive', 'insensitive', etc. but it becomes im- in 'impossible' and 'imbalance'.

M-, a bilabial nasal sound produced at the lips, precedes other bilabial sounds (*b-* and *ph-*). This *m* as well as the other Class 9/10 nasals, is never syllabic, so these nasals always form a syllable with the consonant and vowel which follow:

*mbale**	*(mba-le)*	'plate/plates'
mphatso	*(mpha-tso)*	'gift/gifts'

**mbàlè* 'plate' is kept apart in meaning from *m̀bálé* 'brother' by differences in pronunciation which are detailed later in this lesson in the pronunciation exercises.

N-, a nasal sound produced in the alveolar (mid) region of the mouth precedes the sounds *d*-, *s*-, *k*-, *g*-, *z*-, *j*-, *tch*-:

ndalama	*(nda-la-ma)*	'money'
nsomba	*(nso-mba)*	'fish'
njinga	*(nji-nga)*	'bicycle/bicycles'
ntchito	*(ntchi-to)*	'work'
nkhuku	*(nkhu-ku)*	'chicken/chickens'

Ny-, a nasal sound produced with the tongue against the palatal region of the mouth is the sound of *ny* in 'canyon'. It appears in Chicheŵa followed by the vowels *a*-, *e*-, *i*-, *u*-:

nyumba	*(nyu-mba)*	'house/houses'
nyanja	*(nya-nja)*	'lake/lakes'

Ng'-, a sound produced with the tongue in the velar (back) region, is the sound of the first *ng* in 'singing'. It will appear followed by the vowel *o*-:

ng'ombe	*(ng'o-mbe)*	'cow/cows'

Noun stems beginning with other sounds and foreign loan words have no class prefix (the prefix is realized as zero).

Class #	Class Prefix	AP	Examples
9	*m-, n-, ny-, ng', ∅*	*i-*	*Njinga yanga ili m'nyumba.* *(i + a = ya)* 'My bike is in a house.' *Sitolo ili ndi nsomba.* 'A store has fish.' *Njira ili bwino.* 'A path is all right.'
10	*m-, n-, ny-, ng'-, ∅*	*zi-*	*Njinga zanga zili m'nyumba.* *(zi + a = za)* 'My bikes are in a house.' *Sitolo zili ndi nsomba.* 'Some stores have fish.' *Njira zili bwino.* 'Some paths are all right.'

Exercises

A. Change the Class 9/10 nouns in the following sentences from the singular to plural or from the plural to the singular:

Example: Njira zili bwino. → Njira ili bwino.

1. Nyumba ndi zathu.
2. Ali ndi njinga yanu.
3. Sitolo yake ili pano.
4. Ng'ombe zanga zili m'munda.
5. Sukulu yathu ili uko.

B. Answer the following questions, first in the affirmative (essentially by repeating the sentence) and then go through the exercise again, answering in the negative (by making the sentence negative). Note that *kodi* has no meaning other than to signal that a question is being asked. It is optional with questions.

Example: *Kodi muli nsomba m'nyanja?*
'Are there fish in the lake?'

Inde, muli nsomba m'nyanja.
'Yes, there are fish in the lake.'

Iyayi, mulibe nsomba m'nyanja.
'No, there aren't fish in the lake.'

1. Kodi pali mphatso patebulo?
2. Kodi mphunzitsi ali pasukulu?
3. Kodi ali pantchito?*
4. Kodi ng'ombe zake zili kunyumba?
5. Kodi nyumba yake ili ndi zitseko?
6. Kodi sitolo zili pamudzi?
7. Kodi njinga ili munjira?*
8. Kodi muli ndalama mumanja mwanu?
9. Kodi muli ndi nsomba?
10. Kodi mbale zili patebulo?

---

*Note *pantchito* but *munjira* are commonly heard rather than other locative prefixes with these nouns.

C. Using your knowledge of Chicheŵa to date, make a sentence with each word listed below (use the nouns in singular form), using a possessive pronoun such as *yanga* 'my'.

Example: njinga → njinga yanga ili m'nyumba/kumudzi/etc.

1. mbale
2. nsomba
3. ntchito
4. sukulu
5. sitolo
6. nyumba
7. ndalama
8. nyanja
9. mphatso
10. njinga
11. njira
12. ndalama
13. ng'ombe
14. galimoto
15. nkhuku

D. Repeat exercise C, this time using the nouns as plurals, making a sentence for each, and using a possessive pronoun such as *zathu* 'our'.

Example: *Njinga zathu zili m'nyumba.* 'Our bicycles are in a house.'

E. Make true and false statements about a picture, the classroom, or any shared information. The other members of the class will say *inde* if the statement is true or *iyayi* if the statement is false.

Example: *Tili m'nyumba.* *Inde.*
'We're in a house.' 'Yes'

Pali galimoto patebulo. *Iyayi.*
'There is a car on the table.' 'No'

3.2.2 **Classes 12/13 (Ka/Ti)**

These classes are the 'diminutive' classes with the Class 12 singular prefix *ka-* indicating a 'small person or thing' and the Class 13 plural prefix *ti-* indicating 'small people or things'. Theoretically, any noun can become a member of this class by taking either the *ka-* or *ti-* prefix. The result is a double prefix* with the original noun retaining its singular or plural class prefix even with the addition of the diminutive class prefix:

Examples:

Diminutive Class Prefix		Original Class Prefix		Noun Stem			
ka-	+	*mw-*	+	*-ana*	=	*kamwana*	'small child'
ka-	+	*m-*	+	*-peni*	=	*kampeni*	'small knife'
ti-	+	*a-*	+	*-ana*	=	*tiana*	'small children'
ti-	+	*mi-*	+	*-peni*	=	*timipeni*	'small knives'

However, the diminutive class prefixes have their own APs (*ka-*, *ti-*) and they are used, not the agreements of the noun that is 'diminished':

Examples: *Kamwana kathu kalibe chakudya.*
'Our small child doesn't have any food.'

Tinsomba tili m'nyanja.
'Some small fish are in a lake.'

Here is the table of the diminutive classes, their prefixes and examples:

Class #	Class Prefix	AP	Examples
12	*ka-*	*ka-*	*Kadengu kanga kali panjinga.* 'My small basket is on a bicycle.' *Kanyumba ndi kanu.* 'A small house is yours.'
13	*ti-*	*ti-*	*Timadengu tanga tili panjinga.* (*ti- + -a = ta*) 'My small baskets are on a bicycle.' *Tinyumba ndi tanu.* 'Small houses are yours.'

Diminutives are often used in a derogatory sense, especially with people, and although it may be all right to say *kamwana* 'a small child' (especially if it is clear from the context that 'a nice, small child' is meant), *kamunthu* 'a small person' may imply insult.

---

*However, *kanthu* 'a small thing' (*ka + chi + nthu = kanthu*) drops the Class 7 prefix when adding the Class 12 prefix.

Exercises

A. Change the singular subjects of the following sentences into the diminutive by adding the prefix *ka*-. Make all necessary changes in agreement:

Example: *Mwala uli pamsewu.* → *Kamwala kali pamsewu.*
'A small stone is on a road.'

1. Njinga yake ili m'nyumba.
2. Galu ndi wanga.
3. Nyanja ilibe nsomba.
4. Dengu ndi lake.
5. Mtengo uli pakhomo.
6. Mwana sali bwino.
7. Buku lake lili pano.
8. Tebulo lili m'nyumba.
9. Mpando uli m'sitolo.
10. Mwana sali pasukulu.

B. Change the plural subjects of the following sentences into the diminutive by adding the prefix *ti*-. Make all necessary changes in agreement:

Example: *Nkhuku zili pa msika.* → *Tinkhuku tili pamsika.*
'Some small chickens are at a market.'

1. Mipando ili m'chipinda.
2. Ana alibe abambo.
3. Madengu ndi anga.
4. Njinga ndi zawo.
5. Amphaka ali pampando.
6. Minda ilibe chimanga.
7. Mazira ali bwino.
8. Agalu anu ali pakhomo.
9. Miyala ili m'chitsime.
10. Makasu ali m'nyumba.

C. Substitute the following expressions into the model sentence, making all necessary changes in agreement:

Example: Model: Kadengu kanga kali panjinga.
Substitution: timadengu
New model: Timadengu tanga tili panjinga.

1. pakhomo
2. tiana
3. kamwana
4. -anu
5. kagalu
6. tiagalu
7. m'nyumba
8. -ake
9. timipando
10. kampando
11. -athu
12. kabuku
13. timabuku
14. pampando
15. -anga

D. Make a sentence using the following items and give the translation of what you say:

Example: *kamwala* → *Kamwala kali pamsewu.*
'A small stone is on a road.'

1. kanyumba
2. tiana
3. tinsomba
4. kanthu
5. tisukulu
6. kampeni
7. tinkhuku
8. kasitolo
9. kamwala
10. tinyumba

3.3 LOCATIONAL DEMONSTRATIVES 'The, This/That, These/Those'

As we have seen, there are no articles such as 'a, an, the' before a noun in Chichewa as there are in English. The noun itself can imply 'a' (example: *chitseko* = 'a door'). The use of demonstratives specifies a person or object in one of two major senses: as either previously mentioned or as located in terms of proximity.

In Chicheŵa there are various demonstratives to distinguish whether something is 'near, very near, far, very far, or previously mentioned.' Two common demonstratives refer to something either 'near' or 'far'. They are equivalent in English to 'the', 'this/that', and 'the', 'these/those' when the English words are used in a locational sense. For example:

Take this book. (the one near me)
Give me that pen. (the one near you)
Do you see the spoon near Mary? (the one over there)

These demonstratives are formed according to the class of the noun:

the/this/these : agreement vowel + AP

The agreement vowel is the characteristic vowel of the AP; that vowel is prefixed to the entire AP. For example, the characteristic vowel of the Class 7 AP *chi-* is *i-*. According to the above formula:

Agreement vowel + AP = Demonstratives
i- + *chi-* = *ichi* 'the'/'this'

When the AP is only a vowel, then *w* or *y* is inserted between the two vowels:

Class	Agreement vowel			AP			
2	*a-*	+	*w-*	+ *a*	=	*awa**	'the'/'these'
9	*i-*	+	*y-*	+ *i*	=	*iyi*	'the'/'this'

To form far locational demonstratives of 'the', 'that/those', *o* replaces the final vowel of the near demonstrative:

Example: Agreement vowel + AP + o
i- + *ch~~i~~* + *o* = *icho* 'the/that'
i- + *z~~i~~* + *o* = *izo* 'the/those'

---

*Demonstratives for noun classes 2 and 6 have two acceptable forms *awa/awo* or *aŵa/aŵo*.

The full table of the noun classes and the 'near' and 'far' locational demonstratives is as follows:

Class #	Class Prefix	AP	'Near' Demonstratives		'Far' Demonstratives	
1	*mw-, m-, mu-*	*u-*	*uyu*	'this'	*uyo*	'that'
1a	*Ø*	*u-*	*uyu*	'this'	*uyo*	'that'
2	*a-*	*a-*	*awa*	'these'	*awo*	'those'
3	*m-, mu-, mw-*	*u-*	*uwu*	'this'	*uwo*	'that'
4	*mi-*	*i-*	*iyi*	'these'	*iyo*	'those'
5	*Ø*	*li-*	*ili*	'this'	*ilo*	'that'
6	*ma-*	*a-*	*awa*	'these'	*awo*	'those'
7	*chi-*	*chi-*	*ichi*	'this'	*icho*	'that'
8	*zi-*	*zi-*	*izi*	'these'	*izo*	'those'
9	*m-, n-, ny-, ng'- Ø*	*i-*	*iyi*	'this'	*iyo*	'that'
10	*m-, n-, ny-, ng'- Ø*	*zi-*	*izi*	'these'	*izo*	'those'
12	*ka-*	*ka-*	*aka*	'this'	*ako*	'that'
13	*ti-*	*ti-*	*iti*	'these'	*ito*	'those'
16	*pa-*	*pa-*	*apa*	'this here'	*apo*	'that there'
17	*ku-*	*ku-*	*uku*	'this there'	*uko*	'that there'
18	*mu-*	*mu-*	*umu*	'this inside'	*umo*	'that inside'

The demonstratives follow the nouns they modify. When the demonstratives refer to location (as when you're pointing at something and saying 'this' or 'that' thing), they are written disjunctively from the noun. However demonstratives may refer to something previously mentioned. In this case they are suffixed to their nouns by dropping their initial vowel:

munthu uyo →	*munthuyo*	'that person'	(the one we mentioned)
anthu awa →	*anthuwa*	'these people'	(the ones just mentioned)

These demonstratives can be used as suffixes only to make a second reference to something already mentioned in the conversation. When used in this way (as suffixes and as a second reference) they are no longer locational in a physical sense--they now function more to tie together elements in a conversation, therefore they can be said to locate elements in the discourse.

Used as pronouns, the demonstratives are free standing:

Izi ndi zinthu zanga.	'These are my things.'
Izo ndi zinthu zanu.	'Those are your things.'

Other examples:

Munthuyu ndi bambo wake.	'This person is his father.'
Agalu awo ndi anga.	'Those dogs are mine.'
Mabuku ali pampandowo.	'The books are on that chair.'
Mulibe chimanga m'mindayi.	There isn't any maize in the fields (near here).'
Thumba lake ndi ilo.	'His bag is that one.'
Awa si madengu athu.	'These aren't our baskets.'
Chakudya icho ndi chawo.	'The food (over there) is theirs.'
Izi ndi zipatso.	'These are fruit.'
Nkhukuyo ndi yanga.	'The chicken (over there) is mine.'
Sitolo izo zili ndi mipeni.	'Those stores have knives.'
Kamwana kanga ndi ako.	'My small child is that one.'
Tinyumbati tili ndi tizitseko.	'These small houses have small doors.'
Pali ntchito pamudzipo.	'There's work at that village.'
Kusukuluyi kuli munda.	'At the school (near here) there's a farm.'
Mulibe ndalama m'thumbamu.	'There isn't any money in this pocket.'

Exercises

A. Add a 'near' demonstrative 'the, this/these' to the following singular and plural nouns:

Example: *Chitsulo* → *chitsulo ichi* 'this tool'

1. njinga (singular)
2. cholembera
3. atsikana
4. tebulo
5. misewu
6. dzanja
7. chinthu
8. phiri
9. kanyumba

11. nyali
12. alendo
13. tiagalu
14. msika
15. mayi
16. chitsime
17. m'thumba
18. zipatala
19. galimoto (singular)

B. Repeat the above exercise adding a 'far' demonstrative 'the, that/those':

Example: *chitsulo* → *chitsulo icho* 'that tool'

C. Change the following sentences containing 'near' demonstratives into those containing 'far' demonstratives and vice versa:

Example: *Uyo ndi mbale wake.* → *Uyu ndi mbale wake.*
'This is his brother.'

1. Muli chimanga m'munda umo.
2. Ito ndi tiana.
3. Sukulu iyi ndi yanga.
4. Mzunguyo ndi mphunzitsi.
5. Makasu athu ndi m'nyumba umo.
6. Pali chakudya patebulopo.
7. Awa ndi agogo anga.
8. Mnyamatayo ali ndi galu.
9. Chipatala ichi chilibe zitseko.
10. Izi si zitsulo.

D. Using the words given, describe objects and people in the classroom using the vocabulary you have learned and the demonstratives.

Example: Uyo ndi mphunzitsi.
Mkaziyu ndi wophunzira.
Bukulo ndi langa. Bukuli ndi lake.

1. tebulo
2. chitseko
3. mwamuna
4. mkazi
5. buku
6. ndalama
7. thumba
8. mpando
9. kabuku
10. munthu

3.4 YES/NO QUESTIONS

A yes/no question simply demands an affirmation or negation of a particular situation or state. (Do you have any money? *Yes*, I do... / *No*, I don't.) In Chichewa, yes/no questions are formed in either of two ways:

First, a simple sentence can be made into a yes/no question by preceding it with *kodi*:

Example: *Ichi ndi chanu.* → *Kodi ichi ndi chanu?*
'This is yours.' 'Is this yours?'

Ali kusukulu. → *Kodi ali kusukulu?*
'He's at school.' 'Is he at school?'

Kodi is merely a question marker which announces the fact that a question is being posed. It appears more often in formal situations. *Kodi* can also be used as a general exclamation (of surprise).

Second, a yes/no question can be asked simply by raising one's voice at the end of a simple sentence, a practice we have in English, too. (It's already eight o'clock?):

Example: *Ichi ndi chanu.* → *Ichi ndi chanu?* 'It's yours?'

Ali kusukulu. → *Ali kusukulu?* 'He's/she's at school?'

This latter method of forming a yes/no question is commonly used in informal situations and when questions are brief in length.

In answering yes/no questions, the equivalents of 'yes' (*inde* or *eee*) and 'no' (*iyayi*) precede the response:

(Kodi) muli ndi galimoto?	'Do you have a car?'
Inde, (ndili ndi galimoto).	'Yes, (I have a car).'
Iyayi, ndilibe.	'No, I don't.'

Although yes/no questions containing locatives ('is there/are there') are formed as other yes/no questions (with or without *kodi*), their answers may take two forms, one long and the other short. The long answer essentially repeats the information provided in the question:

Example:

Kodi kusukulu kuli aphunzitsi? 'Are there any teachers at school?	*Inde, kusukulu kuli aphunzitsi.* 'Yes, at school there are teachers.'
	Iyayi, kusukulu kulibe aphunzitsi. 'No, at school there aren't teachers.'

The short affirmative answers combine the verb -*li* 'be' with the locative suffixes (-*po*, -*ko*, -*mo*) to form -*lipo*, -*liko*, -*limo*. These constructions take APs referring to the class of the noun subject (*chitsime...chilipo*.)

Examples:

Kodi ku Zomba kuli chipatala? 'Is there a hospital at Zomba?	*Inde, chiliko.* 'Yes, there is.' (literally: Yes, it's at there.)
Kodi patebulo pali dengu? 'Is there a basket on the table?'	*Inde, lilipo.* 'Yes, there is.' (literally: Yes, it's on there.)
Kodi muli nsomba m'nyanja? 'Are there fish in that lake?'	*Inde, zilimo.* 'Yes, there are.' (lit.: Yes, they are in there.)

To express a short negative answer, the *palibe*, *kulibe*, *mulibe* forms are used.

Examples:

Kodi ku Zomba kuli chipatala?	*Iyayi, kulibe.* 'No, there isn't.' (lit.: It's not at there.)
Kodi patebulo pali dengu?	*Iyayi, palibe.* 'No, there isn't.' (lit.: It's not on there.)
Kodi muli nsomba m'nyajamo?	*Iyayi, mulibe.* 'No, there are not.' (lit.: They're not in there.)

Exercises

A. Provide answers for the following yes/no questions:

Example: *(Kodi) muli ndi ana?* 'Do you have children?'

Inde, ndili ndi ana. 'Yes, I have children.'
Iyayi, ndilibe (ana). 'No, I don't have children.'

1. (Kodi) ndinu mnyamata?
2. (Kodi) muli pasukulu?
3. (Kodi) mphunzitsi wanu ndi Mzungu?
4. (Kodi) ku Malaŵi ndi kwanu?
5. (Kodi) muli ndi galimoto?
6. (Kodi) muli ndalama m'thumba mwanu?
7. (Kodi) ndinu mlimi?
8. (Kodi) abambo anu ndi aphunzitsi?
9. (Kodi) muli ndi mlongo?
10. (Kodi) pali zimbudzi pasukulu?

B. Practice making questions out of simple sentences, first by adding kodi and second by adding intonation. Then provide an appropriate answer.

Example: *Muli anthu m'nyumba.* → *Kodi muli anthu m'nyumba?*
Muli anthu m'nyumba?

'Are there people in the house?'

Answer: *Inde, muli anthu m'nyumba.*
'Yes, there are people in the house.'

Iyayi, mulibe anthu m'nyumba.
'No, there aren't any people in the house.'

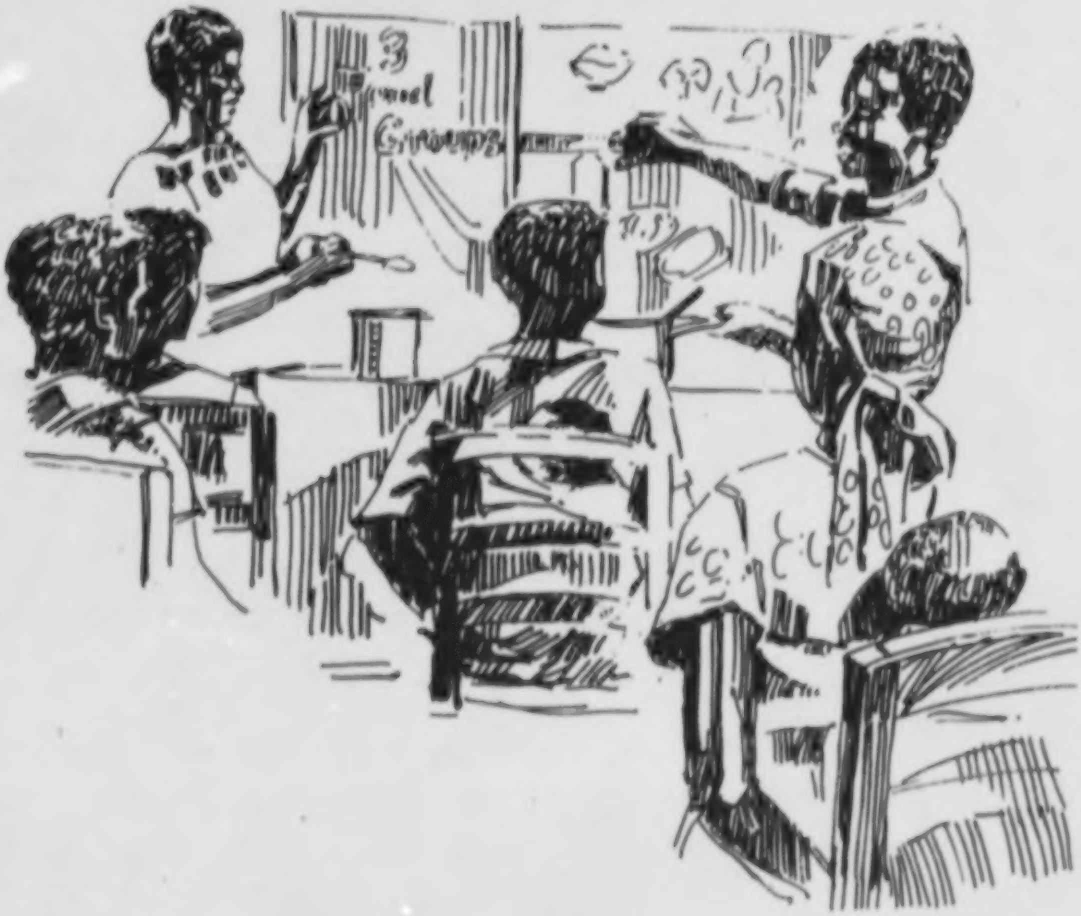
1. Mnyamatayo ali ndi galu.
2. (Inu), Muli ndi ndalama m'thumbamu.
3. Mzunguyo ndi mphunzitsi.
4. Mlongo wake ali m'galimoto.
5. Ali paulendo.
6. Pali dengu pakhomo.
7. Izo ndi zake.
8. Mulanje ndi phirilo.
9. Kuli sitolo kumudziku.
10. Muli ndi bukuli.

C. Using the following vocabulary, ask each other questions about objects and people using the *kodi* form and answering with 'yes' (*inde*) or 'no' (*iyayi*) and a short answer.

Example: *Kodi muli ndi ndalama?* 'Do you have any money?'

Iyayi, ndilibe. 'No, I don't.'
Inde, ndili ndi ndalama. 'Yes, I have money.'

1. galimoto
2. mtengo
3. mudzi
4. munda
5. galu
6. mphaka
7. msika
8. chimanga
9. kamwana
10. ndalama
11. kampeni
12. njinga
13. nyumba
14. mlongo
15. nsomba



KUSUKULU

3.5 QUESTION-WORD QUESTIONS

As in English, question-word questions (such as who, what, where, how, etc.) in Chichewa are formed by adding an appropriate question word to the structure of a basic sentence. However, these types of questions in Chichewa differ from those in English in two major respects. First, certain question words come at the end of the sentence. Second, there is no inversion of sentence elements.

KUTI - 'where?' *Kuti* is used for asking about the location of someone or something; it comes in word-final position. *Pati* 'where' (more specific) and *muti* 'where' (within) are used instead when appropriate.

Example: *Nyumba yanu ili kuti?* 'Where is your house?' (literally: Your house is where?)

Nyumba yanga ili ku Zomba. 'My house is in Zomba.

Ali kuti? 'Where is he?' (lit.: He is where?)

Ali kusukulu. 'He's at school.'

CHIYANI - 'what?' *Chiyani* is used when asking about the identity of something; it usually follows the verb, and therefore is often at the end of the sentence.

Example: $\textit{Ichi} \left\{ \begin{array}{l} \textit{ndi chiyani} \\ \textit{nchiyani} \end{array} \right\} \textit{pa Chichewa?}$ (*ndi + chiyani = nchiyani*)

'What's this in Chichewa?' (lit.: This is what in Chichewa?)

Icho ndi chimanga. 'That's maize.'

M'dengu muli chiyani? 'What's in the basket?'

M'dengu muli ufa. 'In the basket, there's flour.'

NDANI - 'who?' *Ndani* comes at the beginning of the sentence when asking about the identity of someone. The verb which follows will take the AP of the 'person class a-'. (*Ndani** is the subject governing the verb.)

Example: *Ndani ali m'sitolo?* 'Who is in the store?'

Mlongo wanga ali m'sitolo. 'My sister is in the store.'

---

*When the question asks about a person object of the verb, *yani* is used and it follows the verb. *Anaona yani* 'Whom did he see?'. *Yani* will be discussed in a later lesson.

However, when asking about someone's name, *ndani* comes at the end of the sentence:

Example: *Dzina lanu ndani?* 'What's your name?'
(literally: 'Your name who?' -- 'what?' (*chiyani*) is only used in reference to things.)

Dzina langa ndi Joni. 'My name is John.'

Exercises

A. Make questions for the following answers, using the question words in parentheses:

Example: *Ana ali ndi mphaka.* *(chiyani)*
'The children have a cat.' (what?)

Ana ali ndi chiyani?
'What do the children have?'

1. Dzina lake ndi Sam. (ndani)
2. M'dzanja lanu muli ndalama. (chiyani)
3. Mlongo wanga ali m'nyumba yake. (muti) (ndani)
4. Icho ndi chimanga. (chiyani)
5. Joni ali ndi njinga. (ndani) (chiyani)
6. Sukulu ili paphiri. (pati)
7. Bambo wake ndi mphunzitsi. (ndani)
8. Ali pantchito. (kuti)
9. Muli dzira m'thumba lake. (chiyani)
10. Alendo anu ndi Azungu. (ndani)

B. Answer the following questions:

Example: *Kwanu ndi kuti?* → *Kwathu ndi ku Boston.*
'Where's your home?' 'My home is Boston.'

1. Mphunzitsi wanu ndani?
2. Dzina lanu ndani?
3. Ndani ali m'chipindamu?
4. M'dzanja lanu muli chiyani?
5. Muli kuti?
6. Patebulo pali chiyani?
7. Ndani ali bwino?
8. Ndani ali ndi akazi?
9. Ndani ali ndi njinga?
10. Dzina lake ndani?

3.6 SUMMARY EXERCISES

A. Change the following phrases from the singular to the plural:

Example: *kamwana kanga* → *tiana tanga*
'my small child' 'my small children'

1. nyumbayi
2. galimoto yake
3. kagalu kawo
4. mlongo wanu
5. njinga yanga
6. mlimi uyo
7. kampando ako
8. chipitalachi
9. kabuku kawo
10. mbale wake

B. Combine the following nouns with the appropriate 'near' demonstrative:

Example: *ana* → *ana awa* 'these children'

1. timipeni
2. amphaka
3. galimoto (singular)
4. kansomba
5. msika
6. mlendo
7. njinga (plural)
8. dzira
9. aphunzitsi
10. chinthu

C. Combine the nouns in the preceding exercise with a 'far' demonstrative:

Example: *ana* → *ana awo* 'those children'

D. Make the following substitutions into the model sentence:

Example: Model: *Ndili ndi ndalama m'dzanja langa.*
'I have money in my hand.'
Substitution: *thumba* 'pocket/bag'
New model: *Ndili ndi ndalama m'thumba langa.*
'I have money in my pocket.'

1. umu
2. ndilibe
3. m'nyumba
4. njinga
5. kagalu
6. ali
7. muli
8. nsomba
9. patebulo
10. tinsomba

E. Answer the following questions:

Example: *Kodi ndinu mphunzitsi?* 'Are you a teacher?'
Iyayi, sindine mphunzitsi. 'No, I'm not a teacher.

1. Kwanu ndi kuti?
2. Kodi muli ndi galimoto?
3. Dzina lanu ndani?
4. Abambo anu ndani?
5. Kodi ku Zomba kuli msika?
6. Kodi njinga ili m'chipindamu?
7. Mphunzitsi wanu ndani?
8. Kodi ndinu Mzungu?
9. Kodi ndinu mwamuna?
10. Ku Chancellor College ndi kuti?

F. Translate the following sentences into English:

Example: *Kagaluko ndi kanga.* → 'That small dog is mine.

1. M'nyanja mulibe nsomba.
2. Timadengu tanga tili pa njinga.
3. Palibe ntchito pamudzipo.
4. Ichi ndi chiyani pa Chicheŵa?
5. Ali kusukulu.
6. Kodi muli ndalama m'chipindacho?
7. Iyayi, icho si chipatso.
8. Nyumba yanu ili kuti?
9. Ndani ali m'sitolo?
10. Dzina lake ndi Tom.

G. Vocabulary Puzzle

Find the following vocabulary from Lesson 3 in the puzzle below and circle it. Also, write the meanings of the words.

matumba
alongo
galimoto
nyumba
ndani
chipatala
nsomba
chiyani
nyanja
chimanga
mbale
ntchito
ndalama
nyali
sitolo
tiana
kuti
zipatala
mlongo
timadengu
kamwana
uyu
awo
kodi
ili

(The words are vertical, horizontal, and diagonal, but not backwards in any direction.)

u	l	m	a	n	t	c	h	i	t	o	p	c	k
y	n	b	s	t	y	n	o	e	h	k	q	h	o
u	l	m	t	i	m	a	d	e	n	g	u	i	i
n	m	r	k	a	t	w	n	v	d	a	c	m	z
k	a	l	o	n	g	o	u	j	g	l	b	a	i
a	t	i	d	a	d	e	l	n	a	i	n	n	p
m	u	s	i	c	t	a	g	o	s	m	y	g	a
w	m	b	a	l	e	j	k	o	w	o	u	a	t
a	b	u	n	d	a	l	a	m	a	t	m	m	a
n	a	z	i	d	m	l	o	n	g	o	b	b	l
a	c	h	i	p	a	t	a	l	a	n	a	a	a
a	b	g	l	h	i	n	y	a	l	i	d	j	b
f	c	h	i	y	a	n	i	g	e	k	u	t	i

3.7 PRONUNCIATION EXERCISES

A. Nonsyllabic *n-*

N- is the first consonant in a consonant cluster (*ntch-*, *nd-*, *ns-*, *nj-*, *nk-*) in many Class 9/10 nouns. It is always pronounced as part of the following syllable. Repeat the following words after your teacher, paying attention to syllable division. Do not pronounce a vowel before the *n* such as *i* *índa*:

nsomba	*(nso-mba)*	'fish'	*nkhuku*	*(nkhu-ku)*	'chicken'
njira	*(nji-ra)*	'road'	*ndalama*	*(nda-la-ma)*	'money'
njinga	*(nji-nga)*	'bicycle'	*njoka*	*(njo-ka)*	'snake'
ntchito	*(ntchi-to)*	'work'	*nkhuni*	*(nkhu-ni)*	'firewood'
ndani	*(nda-ni)*	'who'	*nthaŵi*	*(ntha-ŵi)*	'time, occasion'

B. Nonsyllabic *m* vs. syllabic *m*

M never forms a separate syllable (i.e., is syllabic) before the labials *b*, *ph*, *f* and *v*. This means that any nouns beginning with *m* in Classes 9/10 are never syllabic since all such nouns in these classes have *m* only before *b*, *ph*, *f*, and *v*. (There are two exceptions to the rule: *mbale* 'brother' and *mphunzitsi* 'teacher', but both of these nouns are in Class 1.) *M* is only syllabic before the labial *p* and other consonants (which means those Class 1 or Class 3 nouns which meet these conditions do have syllabic *m*). Repeat the following words after your teacher. Try to hear--and then produce yourself--the contrast of nonsyllabic *m* vs. syllabic *m*:

Nonsyllabic			Syllabic		
mbale	*(mba-le)*	'plate'	*mbale*	*(m-ba-le)*	'brother'
mphatso	*(mpha-tso)*	'gift'	*mphunzitisi*	*(mphu-nzi-tsi)*	'teacher'
mbeu	*(mbe-u)*	'seed'	*msewu*	*(m-se-wu)*	'path'
mfumu	*(mfu-mu)*	'chief'	*msomali*	*(m-so-ma-li)*	'nail'
mphepo	*(mphe-po)*	'wind'	*mpeni*	*(m-pe-ni)*	'knife'
mvuu	*(mvu-u)*	'hippo'	*mthunzi*	*(m-thu-nzi)*	'shade'

Note that *mbale* 'plate' and *mbale* 'brother' also differ in tonal patterns; *mbale* 'plate has two low tones, and *mbalé* 'brother' has the pattern low-high-high.

C. *Ny*

Ny (pronounced as *ny* in 'canyon') stands for a single sound even though it is represented by two letters; therefore, avoid saying *n + y*. *Ny* stands for a nasal sound made with the tongue blade pressed against the middle area (palatal) area of the mouth. All nouns beginning with *ny-* will be in Classes 9/10. Repeat the following words after your teacher.

nyumba	'house'	*mnyamata*	*(m-nya-ma-ta)* 'boy'
nyanja	'lake'	*nyimbo*	'song, hymn'
nyali	'lamp'	*nyenyezi*	*(nye-nye-zi)* 'star'

D. *Ng'* and *N* before *g*, *kh*

The letters *ng'* and the letter *n* before *g* or *kh* stand for a single nasal sound which is made with the back of the tongue somewhat bunched toward the back of the mouth in the same place where you pronounce *g* and *k*. When you have *n* before *g* or *kh*, pronounce first the nasal and then the *g* or *kh*. A few Class 9/10 nouns begin with *ng'*. Take care not to pronounce these letters as *n + g*; rather, they represent a single nasal sound (similar to *g*, but not *g* itself). Repeat the following words after your teacher.

ng'ombe	'cow'	*nkhale*	'cooking pot'
ng'ona	'crocodile'	*chilankhulo*	'language'
ng'oma	'drum'	*nkhoswe*	'tutor, advocate'
mpunga	'rice'	*nkhwangwa*	'ax'
chipongwe	'insolence'	*mnzanga*	'my companion'

E. *N* before *t*, *th*, *d*, *s*, *z*, *ch*, *j*

When *n* is followed by these consonants, it is pronounced just like *n* before these sounds in English. In these combinations, *n* should give you no trouble at all, but practice the following words after your teacher pronounces them:

ndege	'airplane'	*mwendo*	'leg'
njinga	'bicycle'	*mphunzitsi*	'teacher'
nthaŵi	'time, season'	*nsengwa*	'small basket'
manja	'hands'	*nchiyani*	'what is'
ndiwo	'relish, sauce'		

3.8 TONE EXERCISES

The following listening exercises are designed to make you aware of tone so that you will be able to recognize tonal differences and to make them in your speech.

A. TWO AND THREE SYLLABLE WORDS

1. Listen to the following pairs of words. If the tonal patterns of the words are the same, say 'same'. If they are different, say 'different':

Example:

njinga	'bicycle'	-	*ntchito*	-	'work' (different)
sitolo	'store'	-	*sukulu*	-	'school'
mbale	'plate'	-	*nyali*	-	'lamp'
ndalama	'money'	-	*chimanga*	-	'maize'
nsomba	'fish'	-	*khomo*	-	'entrance'
chitsulo	'tool'	-	*chimanga*	-	'maize'
nkhuku	'hen'	-	*ntchito*	-	'work'
mlongo	'sister'	-	*dengu*	-	'basket'
sukulu	'school'	-	*ndalama*	-	'money'

2. Listen to the following three words; two have the same tonal pattern and one is different. Indicate the 'different' word by saying '1' if the first word is different, '2' if the second word is different, or '3' if the third word is different:

Example:

njira	'path'	-	*nyali*	'lamp'	-	*dengu*	'basket'	(2)
mlongo	'sister'	-	*mbale*	'plate'	-	*nsomba*	'fish'	
chitsulo	'tool'	-	*sukulu*	'school'	-	*chabwino*	'fine'	
ntchito	'work'	-	*njira*	'path'	-	*nyali*	'lamp'	
nkhuku	'hen'	-	*buku*	'book'	-	*mbale*	'plate'	
zikomo	'thanks'	-	*chimanga*	'maize'	-	*ndalama*	'maize'	
ntchito	'work'	-	*khasu*	'hoe'	-	*khomo*	'entrance'	
mlongo	'sister'	-	*nsomba*	'fish'	-	*njira*	'path'	
chabwino	'fine'	-	*sitolo*	'store'	-	*sukulu*	'school'	

3. The following are two and three syllable words grouped according to their characteristic tonal patterns. Practice saying these words after your teacher:

H-L		L-L		L-H-L	
nkhúku	'hen(s)'	*njira*	'path(s)'	*sitólo*	'store(s)'
nsómba	'fish'	*mbale*	'plate(s)'	*sukúlu*	'school(s)'
ntchíto	'work'	*mlongo*	'sister'	*ndaláma*	'money'
nyáli	'lamp(s)'	*dengu*	'basket'	*chitsúlo*	'tool'
búku	'book'	*khomo*	'entrance'	*zitsúlo*	'tools'
khásu	'hoe'				

H-L-L	
chímanga	'maize'
zíkomo	'thanks'
chábwino	'fine'

B. TONE IN CONTEXT

1. The negative prefix *sí-*

APs are normally low toned in positive verb phrases. For example, all tones in the sentence *Ndili bwino* 'I am well' are low. But with the addition of the high-toned negative prefix *si-*, the AP changes from L to H:

Sí + ndili bwino = Síndíli bwino.

a) Combine the following low-toned APs with various verb phrases:

-li bwino	'be well'
-li pano	'be here'
-li uko	'be there'

Then add the negative prefix *si-*, making all necessary tonal changes:

Example: *ndi-* - *Ndili pano.* *-Sindili pano.*

1. *u-*
2. *a-*
3. *ti-*
4. *mu-*
5. *a-*
6. *ndi-*

b) Vary the above exercise with other verb phrases:

-*li kumsika*	'be at the market'
-*li kumudzi*	'be at the village'
-*li kusukúlu*	'be at school'

Example: *ndi-* *Ndili kusukúlu.* *Síndíli kusukúlu.*

c) Practice saying *Síndíkumva* ('I don't understand') as a response to various questions. Ask any questions you have learned so far and answer with *Síndíkumva* in the proper tonal pattern:

Example:	*Mwatandala bwánji?* 'How are you?'	*Síndíkumva.* 'I don't understand.'
	Mwagoná bwánji?	*Síndíkumva.*
	Dzíná laké ndani?	*Síndíkumva.*

2. Practice saying the H-L toned greeting *Ódi* with its L-H-L toned response *Odíni*. (You may wish to act out these greetings by having someone go outside.)

Ódi *Odíni*

a) Vary the greeting with *zíkomo* as a first greeting and the responses *Loŵani* or *Eee*:

Ódi - *Odíni*
Zíkomo - *Loŵani*
Zíkomo - *Eee*

b) Continue the dialogue with other appropriate greetings in the correct tonal patterns:

S1: Ódi
S2: Odíni
S1: Zíkomo abambo
S2: Zíkomo amáyi. Muli bwánji?
S1: Ndili bwino. Muli bwánji?
S2: Ndili bwinónso.

3. Practice departures with *Ndapita* 'I'm going', *Pitani bwino* 'Goodbye (go well'), *Tsaláni bwino* 'Goodbye (stay well)', and *Pitani bwinónso* 'Goodbye too'.

S1: *Ndapita. Pitani bwino.*
S2: *Tsaláni bwino.*

S1: *Pitani bwino.*
S2: *Pitani bwinónso.*

3.9 GRAMMATICAL PATTERNS LEARNED

Demonstratives 'the/this/that'

'this man (here)'/'this man (previously mentioned)'
'that book (there)/'that book (previously mentioned)'

Noun	Demonstrative	
munthu	*uyu*	*munthu uyu / munthuyu*
buku	*ilo*	*buku ilo/ bukulo*

Question Words

Kodi

'Are you a farmer?'

Kodi	Statement	
Kodi	*ndinu mlimi*	*Kodi ndinu mlimi?*

'Yes/No' Answers

'Yes, I'm a farmer.'

Inde	Affirmative Statement	
Inde	*ndine mlimi*	*Inde, ndine mlimi.*

'No, I'm not a farmer.'

Iyayi	Negative Statement	
Iyayi	*sindine mlimi*	*Iyayi, sindine mlimi.*

Chiyani 'What?'

'What do you have?'

Statement	*Chiyani?*	
Muli ndi	*chiyani*	*Muli ndi chiyani?*

Kuti 'Where?'

'Where is he?'

Statement	*kuti*	
Ali	*kuti*	*Ali kuti?*

Ndani 'Who?'

'Who is at the entrance?'

Ndani	Statement	
Ndani	*ali pakhomo*	*Ndani ali pakhomo?*

'What's your name?'

Dzina lanu ndani?

LESSON 3B

(PHUNZIRO LACHITATU)

COMMUNICATION/CULTURE

3.1 *Kwa Chimono*
3.2 Vocabulary Notes
3.3 Usage Notes
    3.3.1 Contractions
    3.3.2 *Kwa Chimono*
    3.3.3 *Odi*/*Odini*
    3.3.4 *Kodi* *Mwabwera* *Kudzacheza* *Nafe*?
3.4 Cultural Notes
    3.4.1 Visiting
    3.4.2 Food
    3.4.3 Departing
3.5 Exercises
3.6 Survival Vocabulary
3.7 Proverbs

LESSON 3 B
(Phunziro Lachitatu)

3.1 KWA CHIMONO

aBill: Ódi!
aChimono: Odíni!
(Bill enters and sits down.)
aChimono: Moni aBill. Muli bwánji?
aBill: Ndili bwino. Kaya inu?
aChimono: Tili bwinónso. Kodí mwabwérá
kudzáchézá náfe?
aBill: Inde, ndabwéra kudzáchézá nánu.
aChimono: Kodí kumudzi kuli bwino?
aBill: Eee, kuli bwino.

3.2 VOCABULARY NOTES

Kwa Chimono - 'at Chimono's (place)'

Odi! - 'Hello!' (A greeting announcing your arrival at someone's doorstep.)

Odini! - 'Hello!' (A greeting responding to *Odi*.)

Kodi mwabwera kudzacheza nafe? - 'Have you come to chat with us?'

kodi / *mwa* / *bwera*
? you've come

kudzacheza - 'to come and chat'

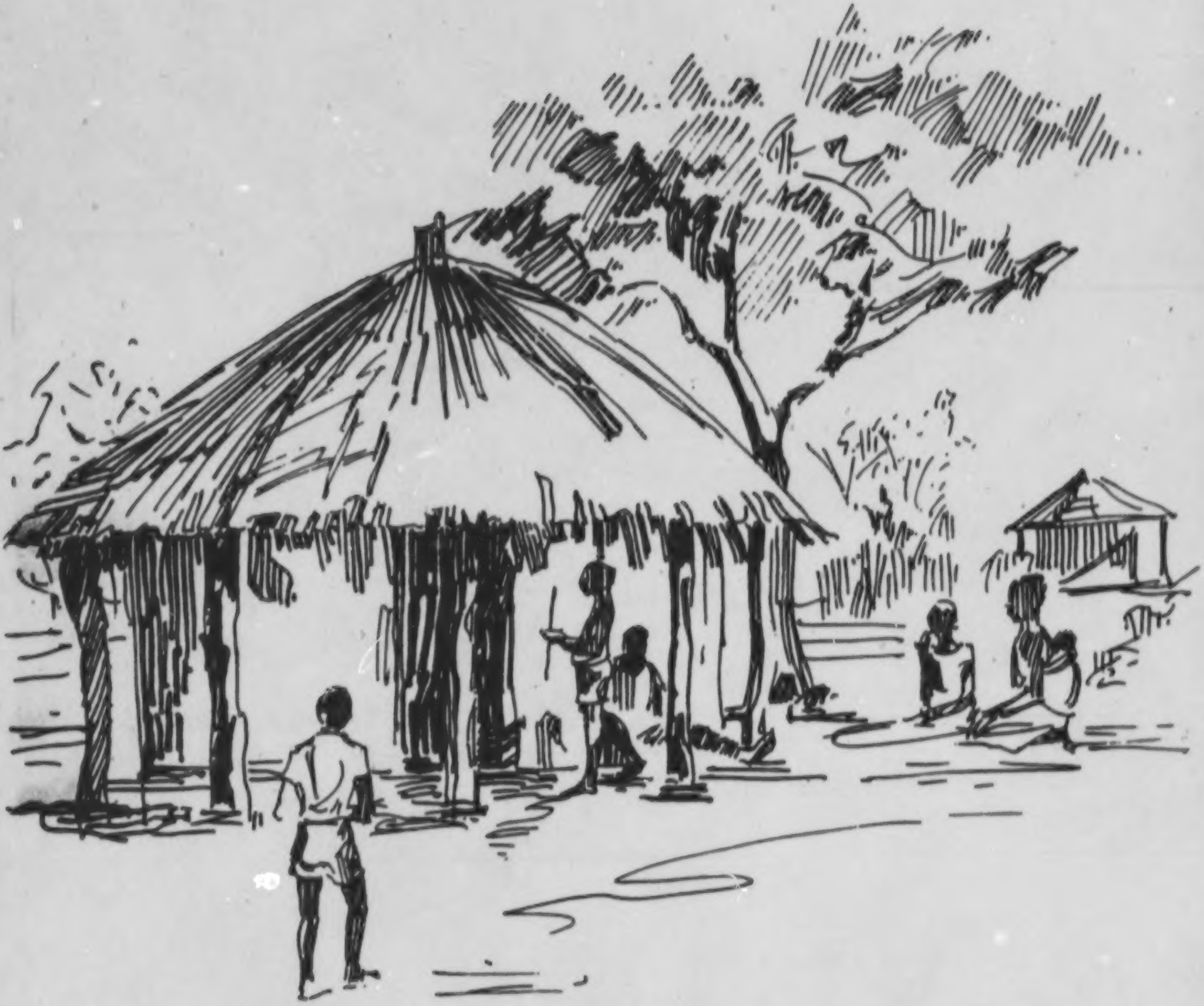
kucheza - 'to chat'

-*dza*- - 'to come and...'

nafe - 'with us' *na* + *ife* = *nafe*
with us

nanu - 'with you' *na* + *inu* = *nanu*
with you

Eee - 'Yes' (a common expression of assent)



KWA CHIMONO

3.3 USAGE NOTES

3.3.1 Contractions

Nafe and *nanu* are contractions which occur between the particle *na* 'with' and the emphatic pronouns. Although uncontracted forms with *ndi* meaning 'with' do occur (*ndi ife* and *ndi inu*), the contractions with *na* are more representative of fluent, colloquial speech:

na 'with' + emphatic pronoun

na + *ine* = *nane* 'with me'
na + *iwe* = *nawe* 'with you'
na + *iye* = *naye* 'with him/her'
na + *ife* = *nafe* 'with us'
na + *inu* = *nanu* 'with you'
na + *iwo* = *nawo* 'with them'

3.3.2 Kwa Chimono

Kwa is a locative form which occurs only with people to mean the 'place of someone'. *Kwa* is a contraction of the locative AP *ku-* 'at' + *a* of association meaning 'of'. Therefore *kwa Chimono* literally means 'at (the place) of Chimono'. Any name can follow *kwa* to indicate 'someone's place/home'; *kwa Bill*, *kwa Sally*, *kwa Phiri*.

You may hear villages referred to with *kwa* as in *kwa aBuluzi*. In this case, *aBuluzi* is the name of the village chief who, in a sense, 'owns' the village, so *kwa aBuluzi* would mean 'at (the place) of aBuluzi.

3.3.3 Odi / Odini

On arrival at someone's home or office, it is appropriate to announce your presence. This can be done by knocking, clapping, or saying *Zikomo* or *Odi*. In this context, both *zikomo* and *odi* have no special meaning other than as attention-getters. (Either *zikomo* or *odi* are also used as attention-getters (but then meaning roughly 'excuse me') at any point during a conversation when the speaker wishes to shift attention to something.) When one of these forms is heard at the door, the resident of the home or office will respond with *Odini*, a polite recognition of your arrival and an invitation to enter. An alternate response is to use the imperative form of the verb *-Loŵa* 'enter': *Loŵani!* 'Enter!'

3.3.4 Kodi mwabwera kudzacheza nafe?

When visits are informal in nature, the question of any purpose for the visit is never raised. However, there are times when the visit is something more than a social call. The host, sensing 'another' purpose, may ask such a question as: *Kodi mwabwera kudzacheza nafe?* It is a polite way of saying 'why have you come?', and it gives the visitor the opportunity to 'get to the point' (if there is one). Another similar type of question is:

Kodi mwangotiyendera?	'Have you just come to visit us?'
Kodi / mwa / ngo / ti / yendera	*Inde, ndangokuyenderani.*
? you've just us visit	'Yes, I've just come to visit you.'

This is also a polite inquiry. It is best to avoid such questions as 'Why have you come?' or 'Can we help you?' (*Tikuthandizeni?*) which are too abrupt at home but often heard in a business transaction in a store or bank.

3.4 CULTURAL NOTES

3.4.1 Visiting

One of the favorite leisure activities of Malaŵians is visiting with friends. Friends are expected to visit and to be visited frequently. There doesn't have to be a reason for the visit beyond just seeing how your are. Africans are group-oriented, and the loner is unusual, even suspect, in society. Therefore, visits are both social and a means of keeping someone from being alone. The visits may occur at any time of the day, and the visitors are to be allowed to enter the home where they will then be greeted. Then the chatting begins which may be an end in itself or may lead up to another 'purpose' for the visit.

When you are visiting friends in town, you don't need to give prior warning of your visit. Such a visit is very informal and does not require any prior preparation by the host since you have not come from any great distance.

However, if you are visiting someone in another village whom you do not normally see, it is expected that you will forewarn them of your arrival. That will give them time to prepare to receive you with adequate food and, if necessary, lodging.

3.4.2 **Food**

Africans entertain with talk and good food. The longer you visit, the more food you will be offered. The guest is to be treated well, and food, to the Malaŵians, is at the center of generosity. The mere arrival of a guest sets in motion the preparation of some food to offer. Often, your host will prepare a special meal for you if your visit isn't an everyday occurrence. Chicken or pigeon is often served visitors. One Malaŵian referred to his pigeon loft as his 'refrigerator' since it's a ready source of food when unexpected visitors turn up.

For a casual visit around town, you will be offered something small to drink or eat. It may be water or beer, roasted maize or cassava. Most likely you will not be offered a meal unless you arrive at or near mealtime. In that case, you will be invited to join in the family meal in the following manner:

Chimono: *Bwerani, tidye* $\left\{\begin{matrix}\textit{nsima}\\ \textit{chakudya}\end{matrix}\right\}$.

'Come, let's eat some nsima (food).'

If you are willing to eat something, then you simply respond: *Chabwino!* 'O.K., Fine!'. If you do not want something to eat, you answer: *Ndakhuta*, *zikomo!* 'I'm fine, thanks!' or *Ndili bwino*, *zikomo* 'I'm all right, thanks.' An answer of just *zikomo* is not clear since it could imply either 'yes, thanks' or 'no, thanks'.

Note that *chakudya* 'food' has as its primary meaning *nsima* (ground maize meal porridge) since *nsima* is the primary Cheŵa food. *Chakudya* is also applied to other types of foods, but if you are offered some *chakudya*, especially in rural areas, don't be surprised if *chakudya* always turns out to be *nsima*.

A visit to another town or village is no casual affair since the visitor has come from some distance. He/she must therefore be hungry, thirsty or tired and the hosts see it as their duty to prepare something substantial for the visitor to eat, even if it is between meal times. This may cause some difficulties for the guest who has already eaten or who doesn't want to eat just then. In these cases, there are some linguistic signals you can offer at an appropriate time to indicate that you don't require food.

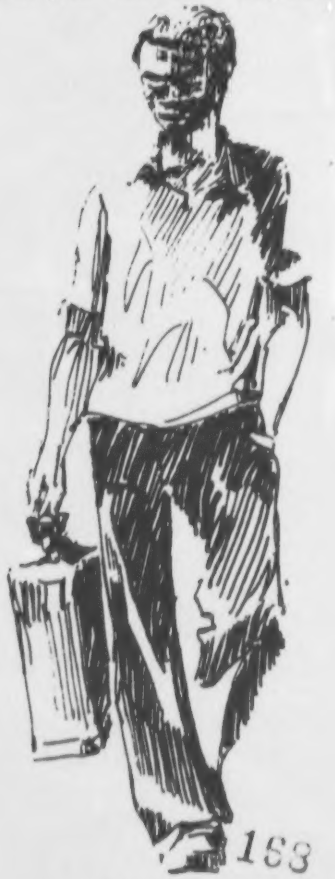
One useful phrase is:

Musavutike ndi chakudya. 'Don't bother with food.'
(i.e., Don't trouble yourself with preparing food.)

This is a polite way of indicating that you are fine and don't need anything to eat. However, you must be careful when you use it. It is not appropriate to say this upon your arrival since your hosts may not have even begun to do anything yet. In that case, it would almost seem like you were *asking* them to prepare something for you. It would be better to wait a while, keeping your eyes and ears open to any sign that 'kitchen activity' is going on. At that point, it would then be all right to indicate that you need nothing. You probably will be offered something anyway. Accept it and eat a little out of politeness, but you are not expected to finish everything you have been offered.

3.4.3 Departing

When it comes time to leave, your host won't just see you to the door and wave, as might happen in America. He/she will 'help you on your way' by walking at least a short way with you and possibly insisting on helping you carry something, no matter how little you have to carry. You'll no doubt be a bit surprised at all the attention showered on your departure, but it's just customary in Malaŵi. It may even happen when you've made a business call at an office. And you, in turn, should remember to treat your guests to more attention on their departure than you would be expected to in America.



MLENDO

3.5 EXERCISES

3.5.1 *Odi/Odini*

Practice these expressions by greeting each other at the door of the classroom:

1st student: Odi!
(outside)

2nd student: Odini! / Loŵani!

Vary the structure by saying:

1st student: Zikomo!

2nd student: Eee!

3.5.2 *Mwabwera kudzacheza nafe?*

Practice this expression in the following pattern:

1st student: Mwabwera kudzacheza nafe?

2nd student: Inde, ndabwera kudzacheza nanu.

Mwabwera _______________?

Inde, ndabwera _______________.

Use an equivalent expression:

1st student: Kodi mwagotiyendera? 'Have you just come to visit?'

2nd student: Inde, ndangokuyenderani. 'Yes, I've just come to visit you.'

Kodi mwa-______________.

Inde, nda-_____________.

3.5.3 *Bwerani, tidye nsima.* 'Come, let's eat nsima.'

Practice responding appropriately to this invitation:

1st student: Bwerani, tidye nsima.

2nd student: Chabwino!

OR: Ndakhuta, zikomo.

OR: Ndili bwino, zikomo.

1st student: Bwerani, _________________.

2nd student: __________________________.

3.5.4 *THE DIALOGUE*

Perform the dialogue at the beginning of the lesson by taking the roles of Chimono and Bill and by acting out the scene with the classroom serving as Chimono's home.

Vary the dialogue using different participants, equivalent structures, and expanded greetings.

3.5.5 *Ichi/Icho nchiyani pa Chicheŵa?** 'What's this/that in Chicheŵa?'

This expression can be useful to review previously learned vocabulary and to learn new vocabulary. Student #1 should point to or hold a familiar object and pose the question. Student #2 should answer:

1st student: Ichi nchiyani pa Chicheŵa?

2nd student: Icho ndi ________________.

Vary the pattern by asking each other yes/no questions about the identity of objects and people:

1st student: (Kodi) ili ndi buku?

2nd student: Inde, ilo __________.

Iyayi, ilo __________.

3.5.6 *SUPPLEMENTARY DIALOGUE*

Try and understand the following dialogue:

aMary:	Ódi!
Mayi Banda:	Loŵani! Moni aMary. Muli bwánji?
aMary:	Ndili bwino. Muli bwánji amáyi?
Mayi Banda:	Ndili bwinónso. Zíkomo.
aMary:	Kodi Chikóndí alípo?
Mayi Banda:	Índé, alípo. Chikondi! Bwera kuno!
aChikondi:	Moni Mary!
aMary:	Zíkomo.

**Mu Chicheŵa* is also used for 'in Chicheŵa'.

3.6 SURVIVAL VOCABULARY

Moni nonse! - 'Hello everyone (all of you)!'
hello/all of you

Khalani pampandopo. - 'Sit on the chair.'

khala / ni / pa / mpandopo
sit (you) on chair that

Khalani pamphasapo. - 'Sit on the mat.'

mphasapo
mat that

Alipo - 'He/she is here.'

a / li / po
he is here

Kulibe - 'He/she isn't there'

ku- / li / be
there is without

Ndifuna kujambula chitunuzi. - 'I want to take a picture.'
I want / to take / a picture

Lero kwacha bwino! - 'Today's a fine (day)!'
today / dawn / fine

Ndifuna kusuta fodya. - 'I want to smoke.'
I want / to smoke / tobacco

Lero kwasizira. - 'Today is cold.'
today / be cold

Lero kwatentha kwambiri. - 'Today it's very hot.'

kwabasi - 'very, much' (an alternative to *kwambiri*)

ujeni - 'whatchamacallit, whatsisname' (*ujeni* is a filler used when you can't think of the name of someone or something at the moment. It's only used when both the speaker and listener know the person or object referred to. It's rather like saying 'you know what I mean'. The actual name will follow *ujeni* as the speaker recalls it.

Example: *Chiwala ndi - ujeni - Mateche alipo.*
'Chiwala and - whatsisname - Mateche are there.'

Kumsika kuli - ujeni - chimanga.
'At the market there's - whatchamacallit - maize.'

3.7 PROVERBS

Discuss the imagery and meaning of these proverbs.

Mlendo sathyola mphasa.	(A visitor doesn't break a mat.)
Mlendo ndi mame.	(A visitor is dew.)

When would you use them? *Mlendo sathyola mphasa* means, in general, that a visitor is never too much of a burden, that a visitor can always be accommodated with no harm to anyone. *Mlendo ndi mame* means that a visitor refreshes and even can be seen as a fresh opportunity (for enjoyment), as the dew marks the beginning of a new day.

LESSON 4A

(PHUNZIRO LACHINAYI)

GRAMMAR

4.1		NEW VOCABULARY
4.2		VERB FORM
4.3		THE PRESENT PROGRESSIVE/CONTINUOUS
4.4		NOUN CLASSES
	4.4.1	CLASS 15 (*KU*): THE INFINITIVE
	4.4.2	CLASSES 14/6 (*U*/*MA*)
4.5		THE HABITUAL ASPECTS
4.6		INTERROGATIVE: *BWANJI*?
4.7		SUMMARY EXERCISES
4.8		PRONUNCIATION AND TONE EXERCISES
4.9		GRAMMATICAL PATTERNS LEARNED

LESSON 4 A

(Phunziro Lachinayi)

4.1 NEW VOCABULARY

CLASSES 1A/2	
tate/atate	'father/fathers'
CLASS 3	
mowa	'beer'
CLASSES 5/6	
banja/mabanja	'family/families'
CLASSES 5/2	
bwenzi/abwenzi	'friend/friends'
CLASS 6	
madzi	'water'
CLASSES 7/8	
cholembera/zolembera	'pen/pens'
CLASS 9	
nsima	'a stiff porridge made from maize flour'
CLASSES 9/10	
nyama	'meat, wild animal/wild animals'
kalata	'letter/letters'

CLASSES 14/6

ulemu	'honor'
ufa	'flour'
udzudzu	'mosquito'
ulalo/maulalo	'bridge/bridges'
ukonde/maukonde	'net/nets'
ulendo/maulendo	'journey/journeys'

CLASS 15

kufuna	'wanting, to want'
kugwira ntchito	'working, to work'
kupita	'going, to go'

VERBS

-pita	'go'
-dya	'eat'
-dziŵa	'know'
-gwira ntchito	'work'
-bwera	'come'
-lemba	'write'
-ŵerenga	'read'
-gula	'buy'
-gulitsa	'sell'
-manga	'tie, build'
-mwa	'drink'
-khala	'be, stay, live'
-chita	'do'

ADVERBS

tsopano	'now'
masiku onse	'every day' (all days)
pang'ono	'a little'
kwambiri	'a lot'
msanga	'quickly'
pang'ono pang'ono	'slowly'
tsiku lili lonse	'each day'

QUESTION WORDS

Bwanji?	'how?'

OTHER

chaka chatha	'last year'

4.2 VERB FORMS

We have already seen the verb *-li* and *ndi* 'be' and its combination as *-li ndi* 'have'. They are perhaps the most common verbs, and they are somewhat simpler in form compared to other verbs in Chicheŵa.

A typical Chicheŵa verb has four basic parts in this order:

(1) AP* (subject prefix)
(2) a tense/aspect prefix (hereafter abbreviated as T/A)
    (tense = time; for example, 'past', 'future')
    (aspect = nature of the occurrence of action; for example, 'usually', 'completed')
(3) a verb root
    (contains the content; for example 'eat', 'go')
(4) a final suffix
    (either *-a* or *-e*, depending on tense and voice; adds no meaning)

An example of a typical verb is this:

AP	+	T/A	+	Verb Root	+	Final Suffix		
a-	+	*-ma-*	+	*pit-*	+	*-a*	=	*amapita*
they	/	usually	/	go	/	0	=	'they usually go'

The root plus the final suffix is called the verb stem. When new verbs are introduced, they will be presented as verb stems. Since most verb forms take *-a* as the final suffix, this will be used in listing verb stems.

An infinitive form of the verb (translated by 'to + root meaning') consists of the AP of the infinitive noun class (*ku-*) plus the verb stem. *Kupita*, then, means 'to go'. It can also be translated as 'going'.

4.3 The Present Progressive/Continuous

One of the most common verb forms refers to actions occurring at this very moment. The T/A for this form is:

-(li)ku-

This T/A is actually a combination of *-li-* (from the verb 'be') and *-ku-* (the AP for the infinitive noun class). The final suffix is always *-a* with *-(li)ku-* in the T/A slot. Here are some common verbs in this form:

---

*We are referring to all subject prefixes as APs. However, first and second person pronominal forms (*ndi* 'I', *ti* 'we'; *u* 'you', *mu* 'you') don't, of course, have any nouns (with which they are in agreement) which stand before them (as antecedents) in the discourse.

AP	+	T/A	+	V. Root	+	F. Suffix		
a-	+	*-liku-*	+	*-pit-*	+	*-a*	=	*alikupita (tsopano)*
he/she (also 'they')	/	is...-ing	/	go	/	0		'he/she is going (now).'
mu-	+	*-liku-*	+	*-dy-*	+	*-a*	=	*mulikudya*
'you'	/	is...-ing	/	eat	/	0		'you are eating

In most spoken and written usage, the *-li* is dropped from the progressive construction with no loss in meaning:

alikupita	→	*akupita*
'he is going'		'he's going'

We will use the *-ku-* form throughout the book, but just remember that the two T/A forms (*-liku-* and *-ku-*) mean exactly the same thing.

Here are some other examples of the present progressive:

Mukupita kuti?	'Where are you going?'
Ndikupita kumsika.	'I'm going to the market.'
Alikudya chiyani?	'What is she eating?'
Alikudya nsomba.	'She's eating fish.'
Kodi mukugwira ntchito tsopano?	'Are you working now?'
Inde, ndikugwira ntchito tsopano.	'Yes, 'I'm working now.'
Ndani akumwa madzi?	'Who is drinking water?'
Bwenzi lake likumwa madzi.	'His friend is drinking water.'

To form the negative of the present progressive, the negative prefix *si-* is attached to the beginning of the verb construction:

si-	+	*akupita*	=	*sakupita*	*(si + a = sa)*
not	/	he's going		'he isn't going'	

Examples:

Sindikupita kumsika.	'I'm not going to the market.'
Sukupita kusukulu.	'You aren't going to school.'
Sakumanga nyumba.	'He isn't building a house.'
Sitikumanga sitolo.	'We aren't building a store.'
Simukulemba kalata.	'You aren't writing a letter.'

Sakulemba mabuku.	'They aren't writing books.'
Mnyamatayo sakuŵerenga buku lake.	'That boy isn't reading his book.'
Ana sakuŵerenga mabuku awo.	'The children aren't reading their books.'
Tate wanga sakugula nyama.	'My father isn't buying any meat.'
Amayiwo sakugulitsa nsomba.	'Those women aren't selling any fish.'

Exercises

A. Make some sentences in the present progressive using the following vocabulary and pattern:

Example:	*Ndikugula nsomba.*	'I'm buying some fish.'
	Amayi akudya chipatso.	'Mother is eating fruit.'

Noun	AP	+	T/A	+	Verb Stem	+	Locative Noun		+	Adverb
Munthu	ndi-		-(li)ku-		-pita		ku +	msika		tsopano 'now'
Anthu	u-				-dya		mu +	sitolo		
Mkazi	a-				-bwera		pa +	mudzi		kwambiri 'a lot'
Bambo	mu-				-mwa			buku		pang'ono 'a little'
Bwenzi	ti-				-gula			nsomba		
Mtsikana					-gulitsa			Blantyre		
Mlongo					-lemba			chakudya		
					-ŵerenga			chipatso		
					-manga			kalata		
					-gwira ntchito			nyumba		
								madzi		
								tebulo		

B. Repeat the preceding exercise, making sentences with present progressive verbs in the negative:

Example: *Ndikugula nsomba.* → *Sindikugula nsomba.*

C. Answer the following questions:

Example: *Mukudya chiyani?* → *Ndikudya chipatso.*
'What are you eating?' 'I'm eating fruit.'

1. Mlongo wanu akupita kuti?
2. Ndani akulemba kalata tsopano?
3. Mukuŵerenga kuti?
4. Amayi akugulitsa chiyani?
5. (Kodi) mukupita kusukulu?
6. (Kodi) abambo anu akumanga nyumba?
7. Ndani akugulitsa galimotoyo?
8. Alikugwira ntchito kusitolo?
9. Ana akuŵerenga chiyani?
10. Mukumanga nyumba yanu kuti?

D. Make questions in the present progressive T/A -*(li)ku*- using the vocabulary provided and then give an appropriate answer:

Example: *-ŵerenga/kuti* *Akuŵerenga kuti?* 'Where is he reading?'
Akuŵerenga pakhomo.
'He's reading outside.'

1. -manga/chiyani
2. -kodi/-gulitsa/njinga
3. -pita/kuti
4. ndani/-mwa/moŵa
5. kodi/-pita/kusukulu
6. -lemba/chiyani
7. -gula/chiyani/m'sitolo.
8. kodi/-dya/tsopano
9. ndani/-gwira ntchito/kumiska
10. -ŵerenga/chiyani

E. Make true and false statements in the present progressive about activities going on in a picture or in the classroom. If the statement is true, say inde 'yes'; if it is false, say iyayi 'no' and correct it.

Example: *Ndikuŵerenga kalata.* *Inde.*
'I'm reading a letter.' 'Yes'
Iyayi, mukuŵerenga buku.
'No, you're reading a book.'

4.4 NOUN CLASSES

4.4.1 Class 15 (Ku) : The Infinitive

Just as in English, the infinitive form of the verb in Chicheŵa (*ku* + verb stem, for example *kugula* 'to buy') functions in three ways:

(1) as the object of a main verb:
example: *Ndikufuna kugula galimotoyo.* 'I want to buy that car.'

(2) as a noun which may be the subject of a verb:
example: *Kudya chakudya kuli bwino.* 'To eat food is good.'

(3) as a noun which may have modifiers:
example: *Kuŵerenga kwanu ndi kwa pang'ono pang'ono.*
'Your writing is slow.'

Note that in Chicheŵa, since infinitives are nouns in Class 15, their modifiers must take class agreements for Class 15. The class prefix and the AP are the same for Class 15: *ku*-. Before vowels, *ku*- becomes *kw*-, as in *kwanu*.

Class #	Class Prefix	AP	Examples
15	*ku-*	*ku-*	*Akufuna kupita.* 'He wants to go.' *Kugwira ntchito kuli bwino.* 'To work is good.' *Kulemba kwake ndi kwa pang'ono pang'ono.* *(ku + a = kwa)* 'His writing is slow.' *Agogo anga akufuna kugulitsa sitolo yawo.* 'My grandparents want to sell their store.'

Exercises

A. Change the present progressive verbs in the following sentences into verbs expressing '...want to...' with the pattern -*kufuna* + infinitive and give the meaning.

Example: *Mukugula chimanga.* → *Mukufuna kugula chimanga.*
'We want to buy maize.'

1. Sindikugwira ntchito tsopano.
2. Bambo wake akupita kuti?
3. Akuŵerenga bukuli.
4. Sitikudya pakhomo.
5. Ndani akupita ku Blantyre.
6. Mukumwa chiyani?
7. Ana akuŵerenga kalatazo.
8. Kodi mukudya nsomba?
9. Akumanga nyumba paphiri.
10. Banja langa likuchokera ku Lilongwe.

B. Substitute the following expression into the model question and then provide an appropriate answer:

Example: Model: *Mukufuna kugula ohiyani?*
'What do you want to buy?'
Substitution: *kudya*
New Model: *Mukufuna kudya ohiyani?*
'What do you want to eat?'
Answer: *Ndikufuna kudya nsima.*

1. kuŵerenga
2. kumwa
3. kuchita
4. kumanga
5. kudya
6. kuti? ('where')
7. kupita
8. kugwira ntchito
9. kulemba
10. kugulitsa chimanga icho

4.4.2 Classes 14/(6) (U/Ma)

Class 14 is often known as the *U-* class because all of the nouns in it begin with the singular class prefix *u-* and take the AP *u-*:

Examples:	*Ukonde uli m'madzi.*	'The net is in the water.'
	Ndikumanga ulalo uwo. *(ulalowo)*	'I'm building that bridge.'
	Mukupita kuulendo wanu. *(u + a = wa)*	'You're going on your journey.'

Class 14 singular nouns use Class 6, the *ma-* class (discussed in Lesson 2) for plurals:

Examples:	*Maukonde ali m'madzi.*	'The nets are in the water.'
	Ndikumanga maulalo awo. *(maulalowo)*	'I'm building those bridges.'
	Mukupita kumaulendo anu.	'You're going on your journeys.'

Class #	Class Prefix	AP	Examples	
14	*u-*	*u-*	*udzu* *ufa* *ulemu*	'grass' 'flour' 'honor'
6	*ma-*	*a-*	*maudzu*	'grasses'

Many of the Class 14 nouns are abstract or collective and have only a singular form:

ufa	'flour'
ulemu	'honor'
udzudzu	'mosquito'*

---

*Yes, 'mosquito' is considered a collective noun in Chicheŵa, much like 'sugar' or 'flour' in English.

Exercises

A. Make sentences using the vocabulary provided below:

Example: *-pita/ulendo* → *Abambo anga akupita kuulendo.*
'My father's going on a journey.'

1. -manga/ulalo/pano
2. ng'ombe/-dya/udzu
3. -li/udzudzu/kunyanja
4. -gulitsa/maukonde/kusitolo iyo
5. ufa/-li/patebulo

B. Make the following substitutions into the model question and then provide an appropriate answer:

Example: Model: *Mabukuwo ali kuti?* 'Where are the books?'
Substitution: *Buku*
New Model: *Bukulo lili kuti?* 'Where is the book?'
Answer: *Bukulo lili m'thumba langa.*
'The book is in my pocket.'

1. ukonde
2. nsomba
3. ulalo
4. moŵa
5. udzu
6. sitolo
7. udzudzu
8. zolembera
9. ufa
10. madzi

4.5 THE HABITUAL ASPECTS

Habitual acts can be referred to either in the present or past time. In Chicheŵa, the same low-toned T/A (-*ma*-) is used for both times, but a contextual tonal difference keeps them apart. The present habitual -*ma*- is preceded by a high-toned agreement prefix; the past habitual -*ma*- is preceded by a low-toned agreement prefix.

Compare:	*Ńdimapîta.*	'I usually go.'
	Ndimapíta.	'I used to go.'

The habitual past will be discussed in a later lesson. Whereas the present progressive -*(li)ku*- expresses an action taking place at this very moment, the habitual present indicates a habitual action, one that usually occurs (but not necessarily at this very moment). This habitual form may refer to either present or future actions. (The nature of the occurrence 'usually' rather than time is the main meaning conveyed.) It is represented by a high-tone and the prefix -*ma*-:

AP	+	-*ma*-	+	verb root	+	-*a*		
a-		*-ma-*		*-pit-*		*-a*	=	*ámapîtá (masiku onse)*
he/she	/	usually /		goes				'He/she usually goes (everyday)'

Other examples:

Ńdimagwîrá ntchito masiku onse.	'I work everday.'
Úmadyá nyama kwambiri.	'You usually eat a lot of meat.'
Ámagúlá chipatso kusmika.	'She usually buys fruit at the market.'
Tîmagúlá chipatso kusitolo.	'We usually buy fruit at the store.'
Kodi múmamwá moŵa masiku onse?	'Do you usually drink beer everyday?'
Ámaŵeréngá kuti?	'Where do you usually read?'
Mwanayu ámapîtá kusukulu.	'This child goes to school.'

Adding the word-initial prefix *si*- makes the habitual form negative, as it did with the present progressive (-*liku*-) form. But for the negative habitual, there is a zero in the T/A slot:

Negative	+	AP	+	0	+	verb root	+	-*a*		
si-	+	*ndi-*	+	*0*	+	*pit*	+	*-a*	=	*Sindipita kusukulu masiku onse.*
not	/	I	/	usually /		go				'I don't usually go to school every day.'

Azungu sadya nsima.	'Europeans usually don't eat nsima.'
Amayi anga salemba kalata.	'My mother usually doesn't write letters.'

The verb *-li* 'be' can not take the *-ma-* prefix; instead, *-khala* 'be/stay/live' replaces *-li* in the present habitual form:

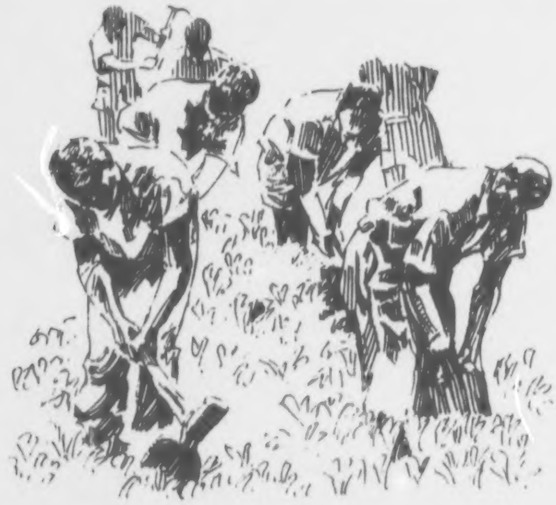
Ndili pantchito. →	*Ńdimakhálá pantchito.*	'I'm usually at work.'
Ali ndi galu. →	*Ámakhálá ndi galu.*	'He usually has a dog.'

In sum, compare the habitual with the present progressive:

HABITUAL: 'usually/everyday'	PROGRESSIVE: 'now'
Ámapíta kusukulu masiku onse. 'He goes to school everyday.'	*Akupita kusukulu tsopano.* 'He's going to school now.'
Ndímadyá chipatso masiku onse. 'I eat fruit everyday.'	*Ndikudya chipatso tsopano.* 'I'm eating fruit now.'
Sapita kusukulu masiku onse. 'He doesn't go to school everyday.'	*Sakupita kusukulu tsopano.* 'He's not going to school now.'

Also compare the present/future habitual tense 'usually' (AP with a high tone) with the past habitual tense 'used to' (AP with a low tone):

PRESENT/FUTURE: 'usually'	PAST: 'used to'
Ámapítá kumudzi masiku onse. 'She goes to the village everyday.'	*Chaka chatha amapítá kumudzi masiku onse.* 'Last year she went to the market every day.'
Tímagwírá ntchito tsiku lili lonse. 'We work each day.'	*Timagwírá ntchito tsiku lili lonse.* 'We used to work each day.'



KUMUNDA

Exercises

A. Change the following sentences from the present progressive to the present habitual:

Example: *Ndikupita kumsika tsopano.* →
Ndîmapîtá kumsika masiku onse.

1. Akugwira ntchito kwambiri.
2. Abwenzi anga akumwa mowâ tsopano.
3. Mwamuna wake akuŵerenga buku.
4. Agalu akumwa madzi.
5. Mukudya chiyani tsopano?
6. Amayiwo akugulitsa madengu.
7. Abambo anga akulemba kalata.
8. Kodi akupita kunyanja?
9. Azungu sakudya nsima.
10. Ndikugula chimanga tsopano.

B. Answer the following questions:

Example: *Múmadyá chiyani masiku onse?* →
Ndũmadyá nkhuku masiku onse.

1. Kodi múmamwá mowâ?
2. Ámaŵeréngá chiyani?
3. Akazi anu ámagúla chiyani kumsika?
4. Múmadyá kuti?
5. Ndani ámalémbá kalata?
6. Kodi ámapítá kusukulu masiku onse?
7. Kodi múmamángá nyumba m'nyanja?
8. Tímapítá kuti masiku onse?
9. Ndani ámagwírá ntchito kwambiri?
10. Múmagúlá chiyani kusitolo?

C. Using the following vocabulary, make questions in the present habitual. Then provide appropriate answers.

Example: *Mu-/-gona/kuti* → *Múmagóná kuti?*
'Where do you usually sleep?'

Ndímagóná m'chipanda uno.
'I usually sleep in that room.'

1. mu-/-gula/nsomba/kuti
2. mu-/-dya/nsima
3. abale anu/-khala/kuti
4. bwenzi lake/-manga/chiyani
5. kodi/agalu/-dya/chipatso
6. ndani/-gwira ntchito/kwambiri
7. kodi/mu-/-pita/Blantyre
8. a-/-gulitsa/chiyani
9. kodi/akazi ake/-gulitsa/fodya
10. ndani/-lemba bwino

D. Answer the following present habitual questions with *'iyayi'* and a statement in the past habitual.

Example: *Kodi múmapítá kusukulu masiku onse?*
'Do you usually go to school everyday?'

Iyayi, chaka chatha ndimapítá kusukulu masiku onse.
'No, I used to go to school last year.'

1. Kodi amayi anu amagulitsa chimanga?
2. Kodi aChibwe amamwa moŵa masiku onse?
3. Kodi abambo ake amamanga maulalo?
4. Kodi mumapita pansi kuntchito masiku onse?
5. Kodi mphunzitsiyo amalemba mabuku?
6. Kodi abwenzi anu amabwera masiku onse?
7. Kodi mumadya chipatso masiku onse?
8. Kodi mumalemba kalata masiku onse?
9. Kodi amayiwo amagula ufa masiku onse?
10. Kodi aBanda amagwira ntchito kwambiri?

4.6 INTERROGATIVE: BWANJI?

Of all the question words, *bwanji* is perhaps the most versatile. It can ask about state, manner, cost, means, reason, and even time. It is usually (though not exclusively) translated as 'how?' and it follows the verb.

STATE: We first encountered *bwanji*? in the initial greetings asking about someone's well-being:

Example:	*Muli bwanji?*	'How are you?'
	Ndili bwino.	'I'm fine.'

Similarly, you can ask about the state of an inanimate object with *bwanji*.

Example:	*Njinga yanu ili bwanji?*	'How is your bike?'
	Ili bwino.	'It's all right.'

MANNER: You can ask about the manner in which something is done with *bwanji*. Manner can imply two different aspects of the way something is done. For example, consider the following question:

Example:	*Amalemba bwanji?*	'How does she write?'

There can be two possible answers to this question, one which mentions manner and another which speaks of a means or instrument:

Example:	*Amalemba* { *bwino.* *msanga.*	'She writes { well.' quickly.'
	Amalemba ndi cholembera.	'She writes with a pen.' (instrument)

Not all *bwanji* questions of manner provide the possibility of two interpretations. Context will usually determine which aspect of manner is implied.

There are two particles used to designate means or instrument by which something is done. The locative *pa* is used with a conveyance or when the sense of the means indicates 'by' or 'on':

Mumapita bwanji kusukulu?	'How do you go to school?'
Ndimapita panjinga.	'I go by bicycle.'
Ndimapita pagalimoto.	'I go by car.'
Ndimapita pabasi.	'I go by bus.'
Ndimapita pansi.	'I go on/by foot.'

Ndi is the particle used to express the instrument 'with' which something was done:

Mumadya bwanji nsima?	'How do you eat nsima?'
Ndimadya nsima ndi manja.	'I eat nsima with the hands.'
Ndimadya ndi foloko.	'I eat with a fork.'
Ndimadya ndi supuni.	'I eat with a spoon.'

Exercises

A. Give the translations of each sentence below and then make *bwanji?* questions for the sentences:

Example: *Ndimapita ku Blantyre pabasi.* → *Mumapita bwanji ku Blantyre?*
I go to Blantyre by bus. How do you go to Blantyre?

1. Amayi anga ali bwino.
2. Mwana wanu amaŵerenga bwino.
3. Ndimapita pansi kumsika.
4. Timadya chipatso ndi manja.
5. Akumanga nyumba yanga ndi miyala.
6. Galu wake ali bwino.
7. Amagwira ntchito bwino.
8. Amalemba kalata ndi cholembera icho.
9. Ndimapita kusukulu panjinga.
10. Mlongo wanga amamanga ulalo bwino.

B. Answer the following questions:

Example: *Kumudzi kuli bwanji?* → *Kumudzi kuli bwino.*

1. Mumapita bwanji kumsika?
2. Azungu amadya nsima ndi manja?
3. Mumabwera bwanji ku Chancellor College?
4. Mumalemba bwanji kalata?
5. Kodi banja lanu lili bwino?

C. Practice using *bwanji* by asking each other questions about manner (means) and state.

Example: 1st student: *Mumapita bwanji kusukulu?*
2nd student: *Ndimapita panjinga.*

4.7 SUMMARY EXERCISES

A. Change the following sentences from the present/future habitual to the present progressive:

Example: *Ndimapita kusukulu masiku onse.* →

Ndikupita kusukulu tsopano.

1. Ana anga amaŵerenga mabuku masiku onse.
2. Timadya nsomba masiku onse.
3. Amayiwa amagulitsa moŵa masiku onse.
4. Ndimalemba kalata masiku onse.
5. Samwa moŵa masiku onse.
6. Abambo anga amagwira ntchito masiku onse.
7. Mumagula chimanga masiku onse.
8. Bwenzi langa limabwera panjinga.
9. Sindigula tinsomba.
10. Timapita kuulendo masiku onse.

B. Answer the following questions:

Example: *Mukupita kuti?* → *Ndikupita kuntchito.*
'Where are you going?' 'I'm going to work.'

1. Mumadya chiyani masiku onse?
2. Mukuŵerenga chiyani?
3. Mphunzitsi wanu ndani?
4. Mukufuna kugula chiyani?
5. Ndani akugulitsa ufa?
6. Mukufuna kupita kuti?
7. Kodi mumamwa moŵa?
8. Mukufuna kuchita chiyani?
9. Mukufuna kuŵerenga chiyani?
10. Mumapita bwanji ku Blantyre?

C. Substitute the following expressions into the model sentence making all necessary changes in tense/aspect.

Example: Model: *Ndimagwira ntchito masiku onse.*
'I usually work everyday.'

Substitution: *tsopano*

New Model: *Ndikugwira ntchito tsopano.*
'I'm working now.'

1. -ŵerenga buku
2. -dya nsima
3. masiku onse
4. chaka chatha
5. -gulitsa mabuku
6. tsopano
7. -mwa madzi
8. -gula chimanga
9. masiku onse
10. chaka chaina

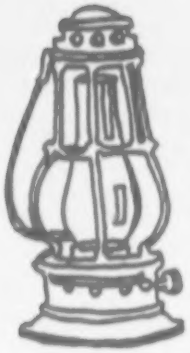
D. Translate the following sentences from Chicheŵa into English:

Example: *Sindikupita kumsika.* → 'I'm not going to the market.'

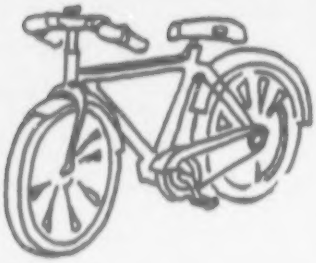
1. Akugula ufa m'sitolo.
2. Ana akuŵerenga chiyani?
3. Tate wanga akudya nyama tsopano.
4. Kugwira ntchito kuli bwino.
5. Anthuwa akumanga maulalowo.
6. Ukondewo uli m'madzi.
7. Azungu sadya nsima.
8. Bambo wanga salemba kalata.
9. Njinga yanu ili bwanji?
10. Ndimapita pansi kusukulu.

E. Picture Dictionary

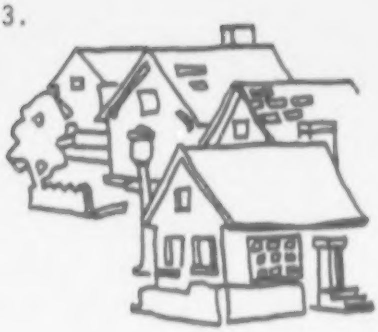
1.



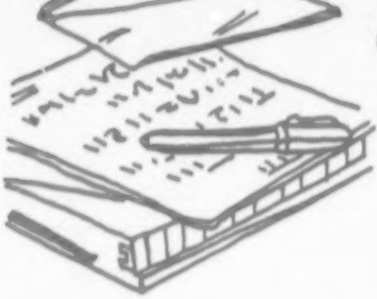
2.



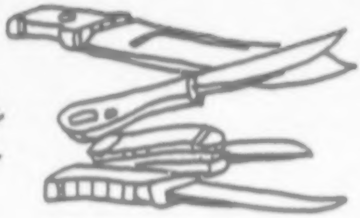
3.



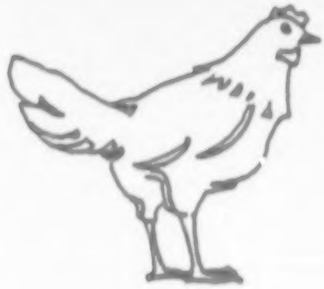
4.



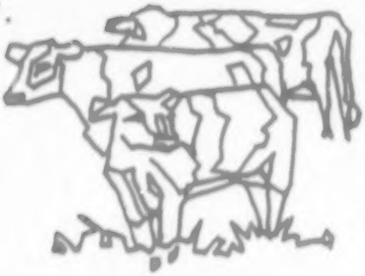
5.



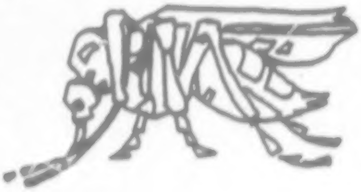
6.



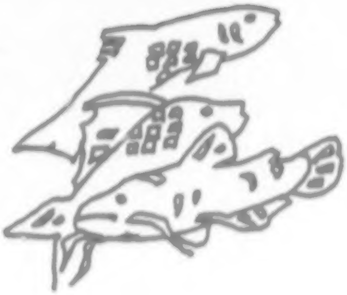
7.



8.



9.



Identify in Chichewa the numbered items:

1.____________ 2.____________ 3.____________

4.____________ 5.____________ 6.____________

7.____________ 8.____________ 9.____________

4.8 PRONUNCIATION AND TONE EXERCISES

A. Pronunciation

1. W AND Ŵ

The sound of *w* in Chicheŵa is similar to that sound in the English words 'water', 'unwed', and 'word'. But, w contrasts in Chichewa with the sound *ŵ*, which does not occur at all in English. Think of *ŵ* as 'halfway between' the English b and the English v. But the lips are closed to make b, and making v involves using the teeth against the lower lip. *Ŵ* is a sound produced by the friction of air as it passes through nearly closed lips, with no teeth contact involved. Try making the sound b, but don't close your lips, so that a steady stream of air escaping through them causes a vibrating sensation. This will be the sound you hear in such words as Malaŵi and Chicheŵa. Listen to the following words as your teacher says them and repeat:

w		*ŵ*	
awa	'these'	*aŵa*	'these'
wawa	'man'	*-ŵaŵa*	'hurt'
kuwaza	'to sprinkle'	*kuŵaza*	'to split'
iwe	'you'	*-loŵa*	'enter'
ndiwo	'relish'	*-iŵala*	'forget'
uwa	'bark (of a dog)'	*-ŵerenga*	'read'
wanga	'my/mine'	*moŵa*	'beer'
wophunzira	'student'	*nthaŵi*	'time'
msewu	'road'	*-dziŵa*	'know'

2. VOWELS: A, E, I, O, U

The five vowels in Chicheŵa represent single sounds that are pronounced either short or long. They differ from English vowels, which are always short and often characterized by a gliding from one vowel sound to another. Therefore, when pronouncing vowels in Chicheŵa, concentrate on saying a single vowel sound without any off-glide.

A in Chicheŵa is halfway between the vowel sounds in English pot and pat. It is made more forward in the mouth than the English a. Repeat the following words containing the sound *a* after your teacher:

kalata	'letter'
anawa	'these children'
zala	'fingers'
aBanda	'Mr. Banda'
changa	'my, mine'
-samala	'take care of'
-tandala	'pass time'

E in Chicheŵa is similar to the vowel sound in the English word bet, but it is pronounced with the tongue lower in the mouth and the mouth more open. But don't confuse it with the vowel sound in English bait. That is a different sound. Repeat after your teacher the following words containing the sound *e*:

amene	'which, who, that'
Eee	'yes'
jekeseni	'injection'
ndege	'airplane'
-ŵerenga	'read'
-pereka	'offer'
Museke	'You should laugh.'

I in Chicheŵa is different from any vowel sound in English. It definitely is not the vowel sound in the English word bit. Rather, it is made with the tongue higher in the mouth and the lips closer together. It is somewhat like the first part of the vowel sound in English beat, but it does not have the off-glide that this English sound has. Repeat after your teacher the following words containing the sound *i*:

ndili	'I am'
njira izi	'these paths'
kwambiri	'a lot, much'
mapiri	'mountains'
odini	'hello'
midzi	'villages'
sitili	'we aren't'

O in Chicheŵa is similar to the vowel sound in the English word go but it is made with the mouth more open and the tongue lower in the mouth. Try to avoid the off-glide on the *o* which we produce in English. This sound in Chicheŵa is made with a good deal of lip-rounding. Repeat after your teacher the following words containing the sound *o*:

zikomo	'thanks, excuse me, etc.'
sitolo	'store, shop'
moyo	'life'
koloko	'o'clock'
tsopano	'now'
patsogolo	'in front'

U in Chicheŵa is similar to the vowel sound in the English word too, but it doesn't have the off-glide to an 'uh' sound which also accompanies this vowel in English. The *u* sound in Chicheŵa also has more lip-rounding than its counterpart in English. Repeat the following words containing the sound *u*:

buku	'book'
ulemu	'respect'
munthuyu	'this person'
mutu	'head'
udzu	'grass'
sukulu	'school/schools'

B. Tone

1. Chicheŵa verb stems have been categorized as being either low or high. Low verbs have only low tones in their imperative form (*Pita*! 'Go!'); high verbs have L-H tonal patterns in their imperative form (*Goná*! 'Sleep!)

Listen to your teacher pronounce the following lists of low and high verbs. Try to distinguish the tonal patterns and then say them yourselves:

Low		High	
dziŵa	'know'	*khalá*	'be, stay, live'
pita	'go'	*tsalá*	'stay'
choka	'go away'	*kondá*	'like'
chita	'do'	*goná*	'sleep'
yenda	'walk'	*pezá*	'find'
lemba	'write'		

2. In the infinitive *ku*- form, these two syllable stem verbs have a uniform L-H-L pattern in sentence final position regardless of the tonal distinctions made in their stem forms. Therefore:

a low verb *dziŵa* becomes *kudzíŵa* 'to know'

a high verb *goná* becomes *kugóna* 'to sleep'

Practice this infinitive tonal pattern by first saying the verb in its high or low imperative form and then by saying it in its infinitive *ku*- form.

Example:	*dziŵa*	-	*kudzíŵa*
	pita	-	
	choka	-	
	khalá	-	
	goná	-	
		etc.	

3. The present continuous/progressive form of the verb consists of a low-toned AP + (-*li*) 'be' + *ku*- + verb stem. (Note that *ku*- + stem is, in fact, the infinitive form. Therefore, it has the same tonal pattern as the infinitive (L-H-L). The tonal pattern of the present continuous/progressive in sentence final position would be:

AP + (-*li*) + *ku*- + verb stem

a- *(-li-)* -*ku*- -*pita* = *alikupîta* or *akupîta*
'he's/she's/they're going'

a) Practice the tonal pattern of the present continuous/progressive form of the verb by combining the AP *a*- with the T/A prefix -(*li*) *ku*- and the verb stem:

a- + -(li) ku- + verb stem
Example: *a- + -(li) ku- -gona = Alikugóna/akugóna*

goná
tsalâ
yendá
chita
lemba

b) Vary this exercise by using other APs:

Example: *ndi- + -(li) ku- + -pita = ndilikupíta/ndikupíta*
u-
ti-
mu-
a-

4. The present/future and past habituals (T/A -*ma*-) are distinguished by the tone of the AP. (The T/A -*ma*- is always low and the two syllable verb stem is H-L in sentence final position.) For the present/future habitual verb form 'usually', the AP is high:

AP	+	T/A	+	Verb Stem		
a-		*-ma-*		*-lemba*	=	*ámalémba*

For the past habitual verb form ('used to') the AP is low:

a-	*-ma-*	*-lemba*	=	*amalémba*

a) Using various APs and verbs, make present/future habitual verbs with the proper sentence final tonal pattern: H-L-H-L

Example:	*ndi-*	*-ma-*	*lemba*	=	*ndímalémba*	'he usually writes'
	u-		*yenda*			
	a-		*tsala*			
	ti-		*pita*			
	mu-		*dziŵa*			
	a-		*choka*			
			peza			
			konda			

b) Repeat the preceding exercise, making past habitual verbs with the proper sentence final tonal pattern L-L-H-L:

Example:	*ndi-*	*-ma-*	*-lemba*	*ndimalémba*	'he used to write'

c) The following pairs of verbs consist of a present/future habitual verb and its past habitual form; they differ only in tonal pattern. Your teacher will read one of the two verbs; circle which one he/she reads:

tîmapîta	'we usually go'	*timapîta*	'we used to go'
ámakhála	'we usually live'	*amakhála*	'we used to live'
múmagóna	'you usually sleep	*mumagóna*	'you used to sleep'
úmapéza	'you usually find'	*umapéza*	'you used to find'
ndîmakónda	'I usually like'	*ndimakónda*	'I used to like'
tîmalémba	'we usually write'	*timalêmba*	'we used to write'
múmachóka	'you usually go out'	*mumachóka*	'You used to go out'
ámadzîŵa	'they usually know'	*amadzîŵa*	'they used to know'
úmayénda	'you usually walk'	*umayénda*	'you used to walk'

d) Practice asking and answering the question *Múmachokérá kuti*?* with *Ndîmachokéra ku Améleka*. 'I come from America.'

S1: *Múmachokérá kuti?*

S2: *Ndîmachokérá ku Améleka.*

S2: *Múmachokêrá kuti?*

S3: *Ndîmachokérá ku Améleka.*

e) Vary your answer with different APs and place names:

S1:	*Ánachokérá kuti?*	'Where does he come from?'
S2:	*Ánachokérá ku Améleka.*	'He comes from America.'
S1:	*Ámachokérá kuti?*	'Where does he come from?'
S2:	*Ámachokérá ku Mangalandi.*	'He comes from England.'

---

* Notice that in non-sentence final position, the tonal pattern of the habitual verbs ends in H-H:

Ndîmachokéra - *Ndîmachokérá ku Améleka.*

4.9 GRAMMATICAL PATTERNS LEARNED

Present progressive -*(li)ku*-

'We're writing.'

AP +	T/A +	V. Root +	-*a*	
Ti-	-*(li)ku*-	-*lemb*-	-*a*	*Tilikulemba/Tikulemba.*

'We're not writing.'

Negative Prefix +	AP +	T/A +	V. Root +	-*a*	
Si-	-*ti*-	-*(li)ku*-	-*lemb*-	-*a*	*Sitilikulemba/Sitikulemba.*

Habitual (future/present) -*ma*-

'You read (usually).'

AP +	T/A +	V. Root +	-*a*	
Mu-	-*ma*-	-*ŵereng*-	-*a*	*Múmaŵerénga.*

'You don't read.'

Negative Prefix +	AP +	T/A +	V. Root +	-*a*	
Si-	-*mu*-	-*Ø*-	-*ŵereng*-	-*a*	*Simuŵerenga.*

Habitual (past) -*ma*-

'You used to read'

AP +	T/A +	V. Root +	-*a*	
Mu-	-*ma*-	-*ŵereng*-	-*a*	*Mumaŵerénga.*

Question Word: *bwanji?*

'How do you go to school?'

Verb	*bwanji?*	(Location)	
Mumapita	*bwanji?*	*kusukulu*	*Mumapita bwanji kusukulu?*

LESSON 4B

(PHUNZIRO LACHINAYI)

COMMUNICATION/CULTURE

4.1 Anzanga
4.2 Vocabulary Notes
4.3 Usage Notes
  4.3.1 Mchimwene/achimwene
  4.3.2 a ku (Ameleka)
  4.3.3 Yotani?
  4.3.4 Anzanga
4.4 Cultural Notes
  4.4.1 Ameleka
  4.4.2 Departing
  4.4.3 Occupations
4.5 Monologue
4.6 New Expressions
  4.6.1 Numbers
  4.6.2 Sindinakwatire
  4.6.3 -phunzira 'study'
  4.6.4 ndipo 'and'
  4.6.5 koma 'but'
  4.6.6 -chokera ku- 'come from'
  4.6.7 Your home/village
4.7 Exercises
4.8 Survival Vocabulary
4.9 Proverbs

LESSON 4 B

(Phunziro Lachinayi)

4.1 ANZANGA

aChimkono: Móni aMateche.

aMateche: Móni achímwéne.

aChimkono: Muli bwánji?

aMateche: Ndili bwino. Kaya inu?

aChimkono: Ndili bwinónso. Zíkomo.

aMateche: Aŵa ndi anzanga á kú Améleka.
Dzíná lawó ndi aSálly.

aChimkono: Zóóna? Ndakondwa kukúdzíŵáni, aSálly.

aSally: Zíkomo kwámbíri.

aChimkono: Kodí ntchító yanú ndi yótáni?

aSally: Ndíné síng'anga.

aChimkono: Chábwino. Zíkomo.

aSally: Zíkomo. Tsaláni bwino.

aChimkono: Pitani bwino.

4.2 VOCABULARY NOTES

anzanga - 'my friend(s)/companion(s)'

a *ku* *Ameleka* - 'from America'

a - 'a' of association

ku - 'to, at' (locative Class 17)

aŵa *ndi*... - 'this person/these persons is/are...'

Zoona? - 'Really?'/'Truly?' This exclamation is an expression indicating mild surprise or disbelief; it always has high tones and is said with extra force. As a noun, it means 'truth'.

Ndakondwa *kukudziŵani*. - 'I'm happy to know you.'

nda / *kondwa* 'I' / 'be happy'

ku...*dziŵa* - 'to know'

ku...*ni* - 'you'

Kodi ntchito yanu ndi yotani - 'What's your work?'

Kodi / ntchito / yanu / ndi / yotani?
? work your is what kind?

sing'anga - 'doctor'

4.3 USAGE NOTES

4.3.1 mchimwene/achimwene

Achimwene is the Yao word for 'brother' which has been borrowed into Chicheŵa and generalized to mean also 'any (young) man'. Friends often use this as a form of address but it is also common to call someone *achimwene* even if you don't know him. For example, *achimwene* may be used to get a waiter's attention in a restaurant or a worker's attention in an office.

4.3.2 a ku (Ameleka)

The *a*- of this phrase is the *a* of association used between two nouns, with the second as a modifier of the first. In this case, the *a* is associating the noun *alendo* 'guest' to the locative phrase *ku Ameleka* 'to/at America'. The phrase *alendo athu a ku Ameleka* means 'the American guest' or literally, 'the guest of at America.'

For a fuller discussion of this *a* of association, see Lesson 8a on modifiers.

4.3.3 yotani?

Yotani? is a question word derived from the question verb stem -*tani* ('do how/what?'). This verb stem takes the verbal modifier prefix of the class of the noun it is modifying. (The verbal modifier prefix is a combination of the AP with other forms. It is discussed in Lesson 11a.) *yo*- is the verbal modifier prefix for Class 9 nouns (*ntchito* 'work'); *yotani* then literally means 'what kind of (work)?'.

4.3.4 Anzanga

This form is a noun fused with a possessive stem. The noun will either be singular (*mnza* 'companion') or plural (*anza* 'companions') depending on the reference (or degree of respect being conveyed) and the possessive stem will vary according to the intended meaning ('my', 'your', etc.).

anza + anga = anzanga (a + a = a)

Singular/Class 1 (*M-*)		Plural/Class 2 (*A-*)	
mnzanga	'my companion'	*anzanga*	'my companion(s')
mnzako	'your companion'	*anzako*	'your companion(s)'
mnzake	'his/her companion'	*anzake*	'his/her friend(s)'
mnzathu	'our friend'	*anzathu*	'our friend(s)'
mnzanu	'your friend'	*anzanu*	'your friend/friends'
mnzawo	'their friend'	*anzawo*	'their friend(s)'

These expressions for 'friend' and 'companion' are used in a general sense for any type of acquaintance. However, *bwenzi* which also means 'friend' has taken on the connotation of a very close friend, even 'girlfriend' or 'boyfriend'.

4.4 CULTURAL NOTES

4.4.1 Ameleka

Some names of countries have been adapted to conform to phonological and orthographical characteristics of Chicheŵa. 'America' then became *Ameleka*. Some other 'Cheŵaized' names of countries are:

Mangalande - 'England'
Fulansa - 'France'

People of these and other countries are often referred to in 'Cheŵaized' fashion and they also take the Class 1 prefix *m-* for individuals and Class 2 prefix *a-* for groups:

Mngelezi	'an Englishman'	*Angelezi*	'English people'
Mzungu	'a European'	*Anzungu*	'Europeans'
Mfilika	'an African'	*Afilika*	'Africans'
Mmwenye	'an Indian'	*Amwenye*	'Indians'

Languages take the prefix *chi-* which refers to the 'language and culture' of a people:

Chingelezi	'the English language'
Chizungu	'the languages of Europeans'
Chifulansa	'the French language'

Similarly, note that *Cheŵa* refers to the 'Cheŵa people' and *Chicheŵa* to their 'language'. Languages, because of their *chi-* prefix, are in Class 7 and take agreement in that class:

Chicheŵa chili bwino. 'Chicheŵa is fine.'

4.4.2 Departing

As important as it is to know how to greet someone, you should also know what to say when you leave. You can simply say:

Ndapita. (*ndi* + *a* + *pita*
'I'm going.' I / (perfect) / go

Usually coupled with *Ndapita* is the expression *Tsalani bwino* 'Stay well'/'Goodbye'. This expression is used if you are leaving someone behind who will remain at that place (perhaps, a home or office). The usual response to your farewell is *Pitani bwino* 'Go well'/'Goodbye'.

Example: *A: Ndapita. Tsalani bwino.* (A is going)
B: Pitani bwino. (B is remaining)

If a meeting has occurred on a street and both participants will be departing, then both may say *Pitani bwino*. An alternate expression is *Yendani bwino* 'Go/move/walk well.'

A: Ndapita. Yendani bwino.
B: Pitani bwinonso.

If you are going to see someone again later, you may add to the farewell:

Tionananso. 'We'll see each other again' (later today or soon)

Ti + *∅* + *ona* + *ana* + *nso*
we / immediate future / see / each other / again

or

Tidzaonananso (mawa). 'We'll see each other again (later--likely tomorrow or after that).'

Ti + *dza* + *ona* + *na* + *nso*
we / will / see / each other / again

4.4.3 Occupations

The names for occupations include both Chicheŵa words and English words that have been borrowed and adapted. We have already seen the Chicheŵa *mphunzitsi* 'teacher'. Here are the words for some other common occupations:

mlimi	(Cl. 1/2)	'farmer'
mlembi	(Cl. 1/2)	'secretary'
mmisiri	(Cl. 1/2)	'skilled worker'
sing'anga	(Cl. 1a/2)	'doctor'
wophunzira	(Cl. 1a/2)	'student'
namwino	(Cl. 1a/2)	'nurse' (nurse's aid)

Many of the English names for occupations are 'new' occupations for which no equivalents exist in Chicheŵa; however, some English terms have been adopted and exist along side of corresponding Chicheŵa forms.

dokotala	'doctor'	(Note: *sing'anga* originally referred to local herbal medicine doctors; it now is used for any doctor.)
sisitala	'nurse'	(Note: *namwino* - This also means nurse but *sisitala* refers to a head nurse whereas *namwino* refers to a nurse's aide, usually dressed in blue.)
kalipentala	'carpenter'	
telala	'tailor'	
dilaivala	'driver'	
makanika	'mechanic, engineer'	

Note that you may hear slightly different variants of English loan words. Since these words are not yet 'settled' in Chicheŵa, different speakers may produce them differently.

4.5 MONOLOGUE

Dzina langa ndi Steve. Ndimachokera ku Ameleka. Ndili ndi zaka 25. Sindinakwatire. M'banja lathu tilimo ana anayi. Atate ndi amakanika. Amayi ndi aphunzitsi. Akulu anga amagwira ntchito kubanki. Mlongo wanga amaphunzira kuyunivesite. Ndipo mng'ono wanga amaphunzira kusekondale sukulu.

4.6 NEW EXPRESSIONS

-chokera ku - 'come from'

Sindinakwatire - 'I'm not married.' (man)

si / ndi / na / kwatire
not / I / (past) / married

anayi - 'four'

mkulu / *akulu* - (Cl. 1/2) 'older brother/brothers' Literally meaning 'The big one', *mkulu* refers to an older brother, although out of respect an older brother is often referred to in the plural: *akulu anga* 'my older brother'.

banki - 'bank'

-phunzira - 'study/learn'

kuyunivesite - 'at university'

ndipo - 'and' This conjunction joins sentences; *ndi* 'and' joins words and phrases.

kusekondale sukulu - 'at secondary school'

4.6.1 **Numbers**

There are Chicheŵa expressions for numbers, but English numbers are favored in many situations (times and dates, for example). Both an English number (25) and a Chicheŵa number (*anayi*) appear in the monologue, but for a full discussion of numbers and their forms, see Lesson 6a.

4.6.2 **Sindinakwatire**

There's a new T/A introduced in this expression. The T/A -*na*- indicates past action. Like other T/A's, it follows the AP directly. *Sindinakwatire* can be the response to the question *Kodi munakwatira?* 'Are you married?' Notice carefully that while the verb suffix is the usual -*a* in the affirmative past verb (*munakwatira*), it is -*e* in the negative past verb (*sindinakwatire*). Therefore:

Affirmative past verb: Verb root + -*a*

Negative past verb: Verb root + -*e*

The verb -*kŵatira* is used to refer to the married status of men. It literally means 'marry' so that *sindinakwatire* can be translated as 'I didn't marry' (reflecting the notion that men do the action of marrying). For women, the verb -*kwatiŵa* 'be married' is used, reflecting the practice that women do not initiate the marriage.

Example:	*Kodi munakwatiŵa?*	'Are you married?' (woman)
	Iyayi, sindinakwatiŵe.	'No, I'm not married.' (literally: I wasn't married.)
	Inde, ndinakwatiŵa.	'Yes, I'm married.' (literally: I was married.)

4.6.3 -phunzira 'study'

We've seen variations of this verb root in previously presented vocabulary:

phunzironl	'lesson'
mphunzitsi	'teacher'
wophunzira	'student'

In context, -*phunzira* is usually followed by the object of your study:

Ndikuphunzira Chichewâ.	'I'm studying Chichewâ.'
Akufuna kuphunzira Chingelezi.	'He wants to study English.'

4.6.4 ndipo 'and'

This conjunction joins sentences together in the following manner:

Ndimagwira ntchito masiku onse. *Ndimaphunziranso.*

Ndimagwira ntchito masiku onse, *ndipo* *ndimaphunziranso.*

Ndimagwira ntchito masiku onse. *Ndipo* *ndimaphunziranso.*

'I work everyday and I study too.'

4.6.5 koma 'but'

Whereas *ndipo* joins sentences of similar, complementary ideas, *koma* is a conjunction which joins dissimilar and contrasting sentences:

Ndimagwira ntchito masiku onse, koma ndilibe ndalama.
'I work everyday, but I don't have any money.'

Ndinakwatira koma ndilibe ana.
'I'm married but I don't have any children.'

4.6.6 -chokera ku- 'come from'

This expression is used to indicate one's place of origin. In the question, *Múmachokérá* *kuti?*, the present/future habitual T/A -*ma*- expresses the sense of 'usually': 'Where do you usually come from?' If you were asked this by a Malaŵian, you'd probably be expected to respond with your country of origin:

Múmachokérá *ku* *Améleka*.

However, if you were asked Mukuchokera kuti? 'Where are you coming from?', you'd be expected to mention a place from which you have just departed:

Ndikuchokera kusukulu.	'I'm coming from school.'

If more specific information about a place of origin were desired, you might be asked:

Kodi ku Ameleka mumachokera kuti?	'Where are you from in America?'
Ndimachokera ku Boston.	'I come from Boston.'

4.6.7 **Your home/village**

In the preceding lessons on greetings we saw that referring to people in the plural was a way of showing respect (*abambo*, *tili*, *muli*). Places are also usually referred to in a plural fashion to show not only respect but also the reality of a community.

Kwanu nkuti? means 'Where is your home?' and you would answer with the plural form *kwathu* (*Kwathu ndi ku Zomba*. 'My home is at Zomba.').

Similarly *Kwawo nkuti?* means 'where is his/her, their home?' and the answer would also include the plural form *kwawo* (*Kwawo ndi ku Blantyre*. 'His/her/their home is in Blantyre.').

In speaking of your village, you would again use the plural pronouns:

mudzi wathu	'our (my) village'
mudzi wanu	'your village'
mudzi wawo	'their (his/her) village'

The only person who usually calls a village *mudzi wanga* 'my village' is the chief (*mfumu*) who theoretically owns it.

4.7 EXERCISES

4.7.1 A. INTRODUCING YOURSELF

Review the pattern 'what's your name?' ... 'My name is ...'

A: Dzina lanu ndani?
B: Dzina langa ndi ____________.

Continue the dialogue by asking for the other person's name and comment on how pleased you are to meet him/her:

1st student: Dzina lanu ndani?
2nd student: Dzina langa ndi ____________.
Nanga inu?
1st student: Dzina langa ndi ____________.
2nd student: Ndakondwa kukudziŵani.
1st student: ____________________________.

B. INTRODUCING SOMEONE ELSE

Practice introducing one another with the pattern used in the dialogue:

1st student: Aŵa ndi __________ a ku ______________.
(alendo, akazi, anzanga, etc.) (Malaŵi, Fulansa, etc.)
Dzina lake ndi _______________________.
2nd student: Zoona? Ndakondwa kukudziŵani, ________.

4.7.2 'WHAT'S YOUR WORK?'

Practice asking each other about your occupations with the following pattern:

1st student: (Kodi) ntchito yanu ndi yotani?
2nd student: Ndine __________. (mlembi, dokotala, sisitala, mlimi, mphunzitsi, makanika, sing'anga, etc.)

Varying the pattern, ask each other yes/no questions about your occupations:

1st student: (Kodi) ndinu makanika? 'Are you a mechanic?'
2nd student: Iyayi, ____________.
Inde, ____________.

4.7.3 DEPARTING

Say good-bye to one another with the following pattern:

1st student: Ndapita. Tsalani bwino.

2nd student: Pitani bwino.

Indicate that you'll see someone again tomorrow:

1st student: $\left\{\begin{matrix}\text{Tionananso}\\ \text{Tidzaonananso}\end{matrix}\right\}$ mawâ.

2nd student: Eee, ______________ bwino.

1st student: ____________ bwinonso.

4.7.4 DIALOGUE

Perform the introductory dialogue with students alternating roles A, B, and C.

Vary the dialogue by substituting appropriate forms of address, questions and responses.

4.7.5 *MUMACHOKERA KUTI? / KWANU NKUTI?*

Practice asking and answering this question in the following pattern:

1st student: Mumachokera kuti?

2nd student: Ndimachokera ku ____________.

Ask for additional information about place of origin:

1st student: Ku $\left\{\begin{matrix}\text{Mangalande}\\ \text{Ameleka}\end{matrix}\right\}$ mumachokera kuti?

2nd student: _________________________.

As a variation, ask each other:

1st student: Kwanu nkuti? (ndi + kuti = nkuti)

2nd student: Kwathu ___________.

4.7.6 *KODI MUNAKWATIRA? / KODI MUNAKWATIŴA?*

Ask each other the appropriate form of the question, 'Are you married?'

1st student: (Kodi) munakwatira? / (Kodi) munakwatiŵa?
2nd student: Iyayi sindinakwatire. / sindinakwatiŵe.
Inde, ndinakwatira. / ndinakwatiŵa.

4.7.7 MONOLOGUE FRAME

Practice the monologue by adapting it to your own family:

Dzina langa ndi ______. Ndimachokera ku ______. Ndili ndi zaka ______. ______ $\left\{\begin{matrix}\text{-kwatiŵa}\\ \text{-kwatira}\end{matrix}\right\}$. M'banja lathu tilimo ana ______. Atate ndi ______. Amayi ndi ______. Akulu anga ______. Mlongo wanga ______. Ndipo mng'ono wanga ______.

4.7.8 INTERVIEW

Using the above autobiographical monologue as a model, interview one another to get a general biographical description that you can report to the class:

Dzina lake ndi ______. Amachokera ______.

Carry on the following conversation in Chicheŵa:

A: Hello Mary.
B: Hello Bill. How's your day been going?
A: It's been going well. How about you?
B: It's been fine too.

A: Mary, this is my guest from America.
B: Really? What's your name?
C: My name's Tom.
B: I'm please to meet you. What's your work?
C: I'm a mechanic.
B: Really? I'm a mechanic, too.

4.7.9 READING

Dzina langa ndi Jemusi, ndipo ndimachokera ku Mangalande. Ndili ndi zaka 24. Ndikuphunzira Chicheŵa ku Zomba. Ndimabwera ku Chancellor College masiku onse. Ndimagwira ntchito kwambiri. Ndimaŵerenga buku langa, ndipo ndimadziŵa kulemba Chicheŵa pang'ono. Mphunzitsi wanga amagwira ntchito kwambirinso. Dzina lake ndi Rosie. Amaphunzira Chingelezi ku Chancellor College.

4.8 SURVIVAL VOCABULARY

Tipite! - 'Let's go!'

ti / pite
we / should go

Tiyeni! - 'Come on!'

ti / yeni
we / should come

Nthaŵi ili bwanji? - 'What time is it?'

Nthaŵi yanji? - 'At what time is it?'

Mukutani? - 'What are you doing?'

you/progressive/do

Kodi chimbudzi chili kuti? - 'Where's the toilet?'

Kodi / chimbudzi / chili / kuti?
? / toilet / is / where?

Kodi kuli njoka kuno? - 'Are there any snakes here?'

Kodi / kuli / njoka / kuno
? / there are / snakes / here

Kodi kuli ng'ona kuno? - 'Are there any crocodiles here?'

ng'ona
crocodiles

Kodi kuli nkhono kuno? - 'Are there any snails here?' (The significance of finding snails near stationary water is that they are often carriers of a parasite that causes the disease schistosomiasis. Swimming in snail infested water may bring you in contact with the disease.)

nkhono - 'snails'

Kodi madzi ndi abwino? - 'Is the water good?'

? / water / is / good

4.9 PROVERB

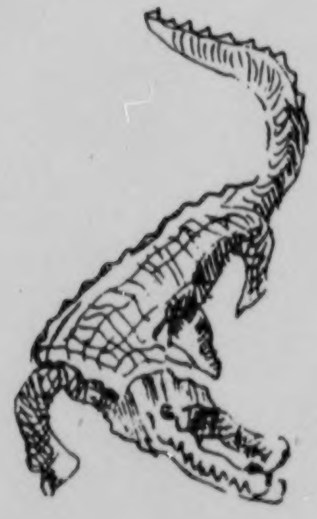
Mwana wa ng'ona sakulira dziŵe limodzi.

child/of/crocodile/doesn't grow/pond/one

'The child of a crocodile doesn't grow in just one pond.'

Discuss the imagery of this proverb and how that relates to its meaning. When would you use it? Would it be appropriate for your own situation now? Is there a common proverb in English that carries the same message?

(This proverb is similar in meaning to 'Travel broadens', but it has a slightly different twist.)



NG'ONA

LESSON 5A

(PHUNZIRO LACHISANU)

GRAMMAR

5.1 New Vocabulary
5.2 The Present Perfect
    5.2.1 Action Verbs
    5.2.2 Stative Verbs
5.3 More Demonstratives
    5.3.1 The 'Affinity' Demonstrative: -no
    5.3.2 The 'Shared Information' Demonstrative: -ja
5.4 Relational Locative Nouns
5.5 Summary Exercises
5.6 Tone Exercises
5.7 Grammatical Patterns Learned

LESSON 5 A
(Phunziro Lachisanu)

5.1 NEW VOCABULARY

Classes 3/4

mwendo/miyendo	'leg/legs'
mwezi/miyezi	'month/months'
mlungu/milungu	'week/weeks'

Classes 5/6

dziko/maiko	'country/countries'

Classes 7/8

chala/zala	'finger/fingers'

Classes 9/10

nthochi	'banana/bananas'

Verb Roots

-fa	'be dead' (all living things)
-mwalira	'be dead' (people)
-topa	'be tired'
-tupa	'be swollen'
-dwala	'be sick'
-kondwa	'be happy'
-thyoka	'be broken'
-chedwa	'be late'
-gwa	'fall'
-yamba	'begin'
-gona	'sleep'
-pita pansi	'walk'

T/A PREFIX

-a-	'perfect'

ADVERB

kale	'already'

DEMONSTRATIVES

-no	'affinity'
-ja	'shared information'

STEMS FOR RELATIONAL LOCATIVE NOUNS

-fupi	'near (short)'
-tali	'far (long/tall)'
-mbuyo	'behind'
-tsogolo	'in front ot'
-kati	'middle, between'
-mwamba	'on top'
-nja	'outside'
-nsi	'down, under, below'

5.2 THE PRESENT PERFECT

5.2.1 Action Verbs

We have already learned to use a number of action verbs (*-dya* 'eat', *-pita* 'go', etc.) with the progressive T/A *-(li)ku-* and the present/future habitual T/A *-ma-*:

Ndikupita.	'I'm going.'	(progressive)
Ndimapita.	'I usually go.'	(habitual)
Ndimapita.	'I used to go.'	(habitual)

There's another T/A called the 'present perfect' (*a-*) which has a present aspect to it. When it is used with an action verb, the perfect T/A indicates an action that 'has recently been completed' (i.e., 'has done', 'have eaten'). It may also indicate a recently performed action that might continue or be repeated. (In English, the present perfect of 'go' would be 'have gone', 'I've gone there three times'.) The crucial part of its meaning is that the action even has some relevance to the present.

The present perfect form in Chicheŵa has the following pattern:

AP + T/A + verb root + *-a*

Ndi + *a-* + *-dy-* + *-a* = *Ndadya.* *(ndi + a = nda)*

I / have / eat 'I have eaten.'

All action verbs can take this perfect T/A. When the present perfect *a-* comes in combination with the vowels of the different AP's, some modification occurs.

Class	Class Prefix	AP + Perfect T/A *a-*	Examples
1	*m-, mu-, mw-*	*u- + a- = wa**	*Mnyamatayu wadya.* 'This boy has eaten.'
2	*a-*	*a- + a- = a*	*Anyamata adya.* 'The boys have eaten.'
1a	Ø	*u- + a- = wa*	*Galu wamwa madzi.* 'The dog has drunk water.'
2	*a-*	*a- + a- = a*	*Agalu amwa madzi.* 'The dogs have drunk water.'
3	*m-, mu-, mw-*	*u- + a- = wa*	*Mtengo wagwa.* 'The tree has fallen.'
4	*mi-*	*i- + a- = ya*	*Mitengo yagwa.* 'The trees have fallen.'
5	*Ø, li-, dz-, ts-, di-*	*li- + a- = la*	*Banja langa lamanga nyumba.* 'My family has built a house.'
6	*ma-*	*a- + a- = a*	*Mabanja athu amanga nyumba.* 'Our familes have built a house.'
7	*chi-*	*chi- + a- = cha*	*Chinthucho chagwa.* 'That thing has fallen.'
8	*zi-*	*zi- + a- = za*	*Zinthuzo zagwa.* 'Those things have fallen.'
9	Ø	*i- + a- = ya*	*Nkhuku yadya chimanga.* 'The hen has eaten maize.'
10	Ø	*zi- + a- = za*	*Nkhuku zadya chimanga.* 'The hens have eaten maize.'
12	*ka-*	*ka- + a- = ka*	*Kamwana kaŵerenga buku.* 'The small child has read a book.'
13	*ti-*	*ti- + a- = ta*	*Tiana taŵerenga mabuku.* 'The small children have read some books.'
14	*u-*	*u- + a- = wa*	*Ulendo wayamba.* 'The journey has begun.'
15	*ku-*	*ku- + a- = kwa*	*Kudya kwayamba.* 'The eating has begun.'
16	*pa-*	*pa- + a- = pa*	*Paphiri pagwa mtengo.* 'On the mountain, a tree has fallen.'
17	*ku-*	*ku- + a- = kwa*	*Kumudzi kwabwera anthu.* 'To the village people have come.'
18	*mu-*	*mu- + a- = mwa*	*M'nyumba mwagona ana.* 'In the house, children have slept.'

*Note the AP for Classes 1 and 1a is u- with the present perfect T/A so that the resulting form is wa-.

Similarly the APs of the personal pronouns are combined with the a- to form:

AP + Perfect T/A *a-*	Example
ndi- + a- = nda	*Ndalemba kalata.* 'I have written a letter.'
u- + a- = wa	*Wadya nsima.* 'You have eaten nsima.'
u- + a- = wa	*Wagulitsa njinga yake.* 'He/she has sold his/her bicycle.'
ti- + a- = ta	*Tamwa moŵa.* 'We have drunk some beer.'
mu- + a- = mwa	*Mwagona bwanji?* 'How have you slept?'
a- + a- = a	*Apita kwawo.* 'They have gone home.'

The present perfect has no distinctive negative form; instead, the simple past T/A -*na*- (or -*da*-) is used to express the negative perfect:

Kodi mwadya? 'Have you eaten?'	*Iyayi, sindinadye.* 'No, I didn't.'

Formation of the simple past verb form was introduced in Lesson 4b and is more fully discussed in Lesson 6a. Note that -*e* is the final suffix.

Exercises

A. Change the following sentences from the present progressive to the present perfect:

Example: *Mnyamatayo akugula njinga.* → *Mnyamatayo wagula njinga.*
'That boy is buying a bike.' 'That boy has bought a bike.'

1. Akupita kusukulu.
2. Mukudya chiyani?
3. Akumanga nyumba kuti?
4. Ng'ombe zikumwa madzi kwambiri.
5. Ndani akuŵerenga bukuli?
6. Tikugulitsa zolembera zathu.
7. Mlongo wanu akugwira ntchito kuti?
8. Kodi akubwera kumudzi?
9. Ndikugula nsomba.
10. Kamwana kakudya nthochi.

B. Substitute the following expressions into the model, making all necessary changes:

Example: Model: *mwenzi langa lapita kumsika.*
'My friend has gone to the market.'
Substitution: *a-*
New Model: *apita kumsika.*
'He's gone to the market.'

1. anawo
2. mlendoyo
3. amayiwo
4. mtsikanayo
5. mwanayu
6. -dya chipatsocho
7. -gula zolemberazo
8. -mwa mowâ
9. -gulitsa mabuku ake
10. -lemba kalatayi

C. Answer the following questions with *inde* 'yes' and a statement:

Example: *Kodi wabwera uku?* 'Has he come here?'
Inde, wabwera uku. 'Yes, he's come here.'

1. Kodi apita kunyanjako?
2. Kodi mwadya nsomba?
3. Kodi mwagulitsa zipatso?
4. Kodi apita kusitoloko?
5. Kodi mwagula njinga?
6. Kodi apita kumapiriko?
7. Kodi mwaŵerenga bukuli?
8. Kodi mwamwa mowâ?
9. Kodi mwamanga ulalo?
10. Kodi mwalemba kalata?

D. Answer the following present progressive questions with *iyayi* 'no' and a statement in the present perfect:

Example: *Kodi mukupita kusitolo?* 'Are you going to the store?'
Iyayi, ndapita kusitolo kale.
'No, I've already gone to the store.'

1. Kodi mukugula fodya?
2. Kodi mukuŵerenga buku ili?
3. Kodi mukudya tsopano?
4. Kodi mukugwira ntchito kwambiri?
5. Kodi akuyamba ulendo wake?
6. Kodi abambo anu akumanga nyumba?
7. Kodi mukupita kwa Chimwemwe?
8. Kodi mukulemba buku?
9. Kodi akugulitsa mipando yake?
10. Kodi mukugula njinga?

5.2.2 Stative Verbs

Most of the verbs that we have studied up to now have been action verbs, verbs that indicate something gets done (as a process or a single act). There are other verbs that refer to a state, not an action. These stative verbs can usually be recognized by their combination in English with the verb 'be': 'He is tired', 'They are late', 'She is sick'. These verbs indicate a state of being that is experienced rather than an action that is performed.

Stative verbs take the perfect T/A *a-* to express a present state, a state that exists now:

AP	+	T/A (*a-*)	+	V. root + -*a*		
Ndi	+	*a-*	+	*-dwala*	=	*Ndadwala.*
I	/	am	/	sick		'I am sick.'
Mu-	+	*a-*	+	*-topa*	=	*Mwatopa.*
you	/	are	/	tired		'You are tired.'
*U-**	+	*a-*	+	*-chedwa*	=	*Wachedwa.*
he	/	is	/	late		'He is late.'
Udzu u-	+	*a-*	+	*-fa*	=	*Udzu wafa.*
grass	/	is	/	dead		'The grass is dead.'
				(-*fa* 'die' is used for all living things.)		
Anthuwo a-	+	*a-*	+	*-mwalira*	=	*Anthuwo amwalira.*
people those	/	are	/	dead		'Those people are dead.'
				(-*mwalira* 'die' is used only for people.)		
Munthuyu u-	+	*a-*	+	*-kondwa*	=	*Munthu uyu wakondwa.*
person this	/	is	/	happy		'This person is happy.'
Dzanja la-	+	*a-*	+	*-tupa*	=	*Dzanja langa latupa.*
hand	/	is	/	swollen		'My hand is swollen.'
Mwendo u-	+	*a-*	+	*-thyoka*	=	*Mwendo wanga wathyoka.*
leg	/	is	/	broken		'My leg is broken.'

The perfect form of the stative verbs takes the same combined form of AP + T/A as the perfect form of the action verbs:

State	Action
Wakondwa. 'He is happy.'	*Wapita.* 'He has gone.'

---

*Although the usual 3rd person singular AP is *a-*, it is *u-* (as in Classes 1 and 1a) with the perfect T/A -*a*-.

Sometimes these stative verbs can be used with a progressive T/A to indicate that a state 'is coming about'. Such a verb form differs in meaning from the perfect aspect which indicates that the state already exists.

State (perfect)	Developing (progressive)
Ndatopa (kale). 'I am tired (already).'	*Ndikutopa.* 'I'm tiring (becoming tired).'
Wamwalira (kale). 'He's dead (already).'	*Akumwalira.* 'He's dying (in the process of dying).

The negative of the perfect stative verb is identical in form to the present progressive (with *-(li)ku-*):

Ndadwala.	'I'm sick.'	*Sindikudwala.*	'I'm not sick.'
Tachedwa.	'We're late.'	*Sitikuchedwa.*	'We're not late.'

But remember that action verbs with the perfect aspect prefix (for example, *apita* 'they have gone') use the simple past tense to form their negatives. We'll see more about this in Lesson 6a.

Exercises

A. Change the following sentences from the singular to the plural, using appropriate APs were necessary.

Example:		
Example:	*Dzanja langa latupa.*	'My hand is swollen.'
	Manja anga atupa.	'My hands are swollen.'

1. Bambo wanu wachedwa.
2. Nkhuku yafa.
3. Mtsikanayo watopa.
4. Munthu wakondwa.
5. Kagalu kadwala.
6. Gogo wamwalira.
7. Cholembera chathyoka.
8. Mphunzitsi wachedwa.
9. Mwendo wanga watupa.
10. Mayi wathu watopa.

B. Answer the following questions affirmatively using the perfect T/A with the verb in parentheses:

Example: *Mlongo wanu ali bwanji? (-dwala)* 'How is your sister?'
Mlongo wanga wadwala. 'My sister is sick.'

1. Joni ali kuti? (-chedwa)
2. Mipando ili kuti? (-thyoka)
3. Kodi mkazi wanu ali bwino? (-dwala)
4. Ana anu ali bwanji? (-kondwa)
5. Chala chili bwanji? (-tupa)
6. Chala chili bwanji? (-fa)
7. Kodi mphunzitsi ali m'chipatala? (-dwala)
8. Njinga ili kuti? (-thyoka)
9. Galu ali bwanji? (-fa)
10. Mnyamata ali kuti? (-chedwa)

C. Substitute the following expressions into the model sentence and make all necessary changes in agreement:

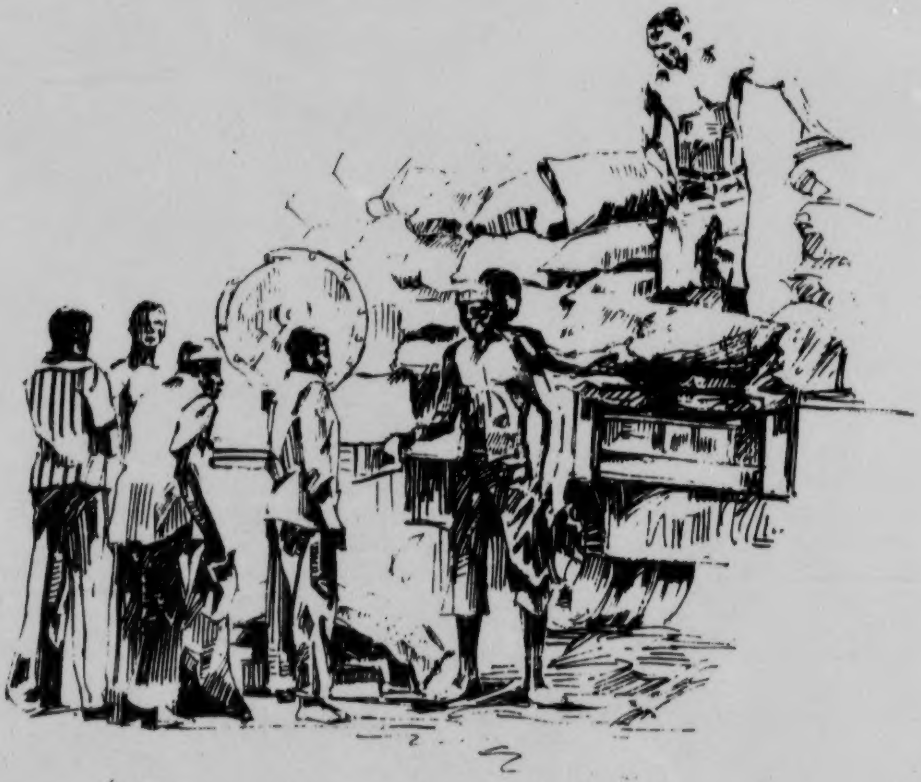
Example: Model: *Abambo anu achedwa.*
'Your father is late.'
Substitution: *-topa*
New Model: *Abambo anu atopa.*
'Your father is tired.'

1. bwenzi langa
2. mwana wake
3. akazi anu
4. -dwala
5. -kondwa
6. -chedwa
7. aphunzitsi athu
8. wophunzirayo
9. mnyamatayo
10. alendowo

D. Ask each other the following questions. Respond with either a negative or affirmative sentence.

Example: *Kodi amayi anu adwala?*	'Is your mother sick?'
Inde, adwala.	'Yes, she's sick.'
Iyayi, ali bwino.	'No, she's well.'

1. Kodi manja anu ali bwino?
2. Kodi mwatopa?
3. Kodi mwadwala?
4. Kodi muli bwino tsopano?
5. Kodi abwenzi anu ali bwino?
6. Kodi zala zanu zatupa?
7. Kodi mphaka wake wafa?
8. Kodi mwakondwa masiku onse?
9. Kodi galu wanu watopa?
10. Kodi achedwa?



KUNTCHITO

5.3 MORE DEMONSTRATIVES

5.3.1 The 'Affinity' Demonstrative: -no

We have already seen the locational demonstratives of either the *ichi* or *icho* types. These have two different meanings:

(1) They locate people and things physically in reference to the speaker:

munthu uyu	'this man'	(he's near the speaker)
munthu uyo	'that man'	(he's far from the speaker)

(2) They locate people and things within the discourse at hand:

munthuyu	'this man'	(he's been mentioned already in this conversation)
munthuyo	'that man'	(he's been mentioned already in this conversation)

Note that when referring to physical location, these demonstratives are self-standing; but when referring to location in the discourse, they become suffixes.

There are other demonstratives, which are also translated in English by 'the' or 'this/these' or 'that/those', but which have other meanings. One such demonstrative (-*no*) means 'this/these' but stresses possession or affinity rather than proximity.

This demonstrative is formed by attaching the AP of the noun to the root -*no*:

Noun	AP	+	-*no*			
njira	*i-*	+	*-no*	=	*njira ino*	'this path' (on which we are)

The -*no* demonstrative is not used with the Class 1 and Class 2 nouns ('the people classes') since the possession implied by -*no* can not be applied to people. The -*no* demonstrative has limited use. But it is always the form used in some very common expressions such as: *chaka chino* 'this year', *mwezi uno* 'this month', *masiku ano* 'these days', *mulungu uno*'this week'. Learn to use it in these expressions and to recognize its sense when you hear it used elsewhere.

There is no contracted form of the -*no* demonstrative and its noun.

Class	AP + -no	Example
1a	*u- + -no = uno*	*Ndikukonda fodya uno.* 'I like this tobacco.' (tobacco which I have)
2	*a- + -no = ano*	*Akatundu ano ndi angà.* 'This luggage is mine.'
3	*u- + -no = uno*	*Munda uno uli ndi chimanga.* 'This field has maize.' (my field)
4	*i- + -no = ino*	*Minda ino ili ndi chimanga.* 'These fields have maize.' (my fields)
5	*li- + -no = lino*	*Dziko lino ndi la Malaŵi.* 'This country is Malaŵi.' (in which we are)
6	*a- + -no = ano*	*Matumba ano alibe ndalama* 'These pockets don't have any money.' (my pockets)
7	*chi- + -no = chino*	*Ndine mphunzitsi chaka chino.* 'I'm a teacher this year.'
8	*zi- + -no = zino*	*Zinthu zino si zanga.* 'These things aren't mine.'
9	*i- + -no = ino*	*Nyumba ino ilibe matebulo.* 'This house has no table.'
10	*zi- + -no = zino*	*Njinga zino zathyoka.* 'These bikes are broken.'
12	*ka- + -no = kano*	*Kamsika kano kalibe chakudya.* 'This small market doesn't have food.'
13	*ti- + -no = tino*	*Tizipinda tino ndi take.* 'These small rooms are his.'
14	*u- + -no = uno*	*Ndikumanga ulalo uno.* 'I'm building this bridge.'
15	*ku- + -no = kuno*	*Kulemba kuno ndi kwanga.* 'This writing is mine.'
16	_pa- + -no = pano_*	*Ndikumanga sitolo pamudzi pano.* 'I'm building a store at this village (here).'
17	*ku- + -no = kuno*	*Akubwera kuno.* 'He's coming here (to this place).'
18	*mu- + -no = muno*	*M'nyumba muno muli ndalama.* 'There's money in this house.'

*The demonstratives based on locatives (*pano*, *kuno*, *muno*) generally mean 'here' and are used very often.

Amakhala pano. 'He lives here (at this place where I am).'
Akubwera kuno. 'He's coming here (to this vicinity where I am).'
Amagona muno. 'He sleeps here (within this place where I am).'

Exercises

A. Substitute the following nouns into the model sentence and make all necessary changes in agreement:

Example: Model: *Nyumba ino ndi yanga.*
'This house is mine.'

Substitution: *mpando*

New Model: *Mpando uno ndi wanga.*
'This chair is mine.'

1. cholembera
2. ulalo
3. buku
4. munda
5. dziko
6. sukulu
7. kampeni
8. mwala
9. njinga
10. chipinda

B. Repeat the preceding exercise, changing the nouns from the singular to the plural before making the substitution:

Example: *nyumba* → *Nyumba zino ndi zanga.* 'These houses are mine.'

C. Answer the following questions with *iyayi* and change the demonstratives to those expressing 'affinity':

Example: *Kodi mwagula galimoto uyo?*
'Have you bought that car (over there)?'

Iyayi, ndagula galimoto ino.
'No, I've bought this car.'

1. Kodi amakhala kumudzi uko?
2. Kodi mukulemba kalata iyo?
3. Kodi cholembera icho ndi chanu?
4. Kodi mwagulitsa madengu awo?
5. Kodi amapita kusukulu uko?
6. Kodi mumapita pansi pamsewu apo?
7. Kodi mukufuna chipinda icho?
8. Kodi mukuŵerenga buku ilo?
9. Kodi wamanga nyumba iyo?
10. Kodi mukufuna mpando uwo?

5.3.2 The 'Shared Information' Demonstrative: -ja

This is probably the demonstrative you will hear the most. It is used to refer to something which is shared background information for the speaker and listener. That is, it refers to something which has already been discussed. It does not refer to location, but rather to a previous topic about which both participants share information. In English, this form is translated by either 'the' or 'that' and it should be used in Chicheŵa whenever the topic is a matter of 'old' or 'shared' information.

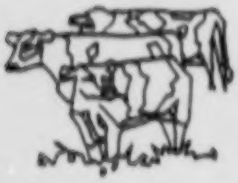
'I have gone to that village.' (the one we talked about)

'That was a good book.' (already mentioned)

'Where's the book?' (the one I asked you to bring)

The -*ja* demonstratives are also formed by adding the AP of the noun to the -*ja* stem:

Noun	AP	+	-*ja*		
ng'ombe	*i-*	+	*-ja*	=	*ng'ombe ija*
'cow'			'that'		'that cow' (the one we mentioned)



Class #	AP + -ja	Example
1	*u-* + *-ja* = *uja*	*Mnyamata uja amalemba bwino.* 'That boy writes well.'
2	*a-* + *-ja* = *aja*	*Anyamata aja amalemba bwino.* 'Those boys write well.'
1a	*u-* + *-ja* = *uja*	*Mphaka uja ndi wake* 'That cat is his.'
2	*a-* + *-ja* = *aja*	*Amphaka aja ndi ake.* 'Those cats are his.'
3	*u-* + *-ja* = *uja*	*Mpando uja wathyoka.* 'That chair is broken.'
4	*i-* + *-ja* = *ija*	*Misewu ija ilibe maulalo.* 'Those roads don't have any bridges.'
5	*li-* + *-ja* = *lija*	*Bwenzi lija ladŵala.* 'That friend is sick.'
6	*a-* + *-ja* = *aja*	*Makasu aja ali pakhomo.* 'Those hoes are outside.'
7	*chi-* + *-ja* = *chija*	*Chitsime chija chilibe madzi.* 'That well doesn't have any water.'
8	*zi-* + *-ka* = *zija*	*Zitsime zija zilibe madzi.* 'Those wells don't have any water.'
9	*i-* + *-ja* = *ija*	*Sindikufuna kudya nkhuku ija.* 'I don't want to eat that chicken.'
10	*zi-* + *-ja* = *zija*	*Ndalama zija zili muno.* 'That money is in here.'
12	*ka-* + *-ja* = *kaja*	*Kampando kaja m'chipindamo.* 'That small chair is in that room.'
13	*ti-* + *-ja* = *tija*	*Sitikudya tinsomba tija.* 'We aren't eating those small fish.'
14	*u-* + *-ja* = *uja*	*Udzudzu uja wafa.* 'That mosquito is dead.'
15	*ku-* + *-ja* = *kuja*	*Sindikufuna kuchita kuŵerenga kuja.* 'I don't want to do that reading.'
16	*pa-* + *-ja* = *paja*	*Akufuna kumanga nyumba pamudzi paja.* 'He wants to build a house at that village.'
17	*ku-* + *-ja* = *kuja*	*Ndimapita kumsika kuja.* 'I usually go to that market.'
18	*mu-* + *-ja* = *muja*	*Muli nsomba m'nyanja muja.* 'There's fish in that lake.'

Exercises

A. Combine the appropriate form of the -ja demonstrative to the following plural nouns and give the meaning:

Example: *agalu* → *agalu aja* 'those dogs'

1. maiko
2. mipando
3. zimbudzi
4. ng'ombe
5. maukonde
6. sitolo
7. amayi
8. tiana
9. mapiri
10. miyala

B. Repeat the preceding exercises, changing the nouns from the plural to the singular before combining with the appropriate form of the -ja demonstrative:

Example: *agalu* → *galu* → *galu uja*

C. Substitute the following words into the model sentence:

Example: Model: *Ndalama zija zili m'nyumba mwanga.*

Substitution: *chitsulo*

New Model: *Chitsulo chija chili m'nyumba mwanga.*

1. zitsulo
2. mabuku
3. mpeni
4. ufa
5. mtsikana
6. cholembera
7. katundu
8. njinga
9. kadengu
10. agalu

D. Substitute the following expressions into the model and then answer the questions in Part II.

PART I. Model: *Muli kamwana m'chipindacho.*
'There's a small child in that room.'

Substitution: *galu*

New Model: *Muli galu m'chipindacho.*
'There's a dog in that room.'

1. udzudzu
2. mipando
3. mulibe
4. m'sitoloyo
5. mazira
6. njinga
7. pasukuluzo
8. aphunzitsi
9. nyali
10. matebulo

PART II. Answer the questions in Chicheŵa:

Example: *Kodi muli anthu m'sitolomo?*
'Are there people in that store?'

Inde, muli anthu m'sitolomo.
'Yes, there are people in that store.'

1. Pali nyali pasukuluyo?
2. Muli amphaka m'chipindacho?
3. Pali mazira pasitoloyo?
4. Kuli kampando kumsikako?
5. Muli udzudzu m'mapiriwo?
6. Muli kampeni m'dengumu?
7. Pali moŵa pasitoloyo?
8. Matebulowo athyoka?
9. Muli nsomba m'nyanjazo?
10. Muli madzi m'chitsimemo?

5.4 RELATIONAL LOCATIVE NOUNS

We have already seen that we can make nouns standing for things into nouns standing for locations by adding the locative noun class prefixes to already-existing nouns:

tebulo	'table"	*patebulo*	'on the table'
mudzi	'village'	*kumudzi*	'at the village'
nyumba	'house'	*m'nyumba*	'within the house'

Nouns which refer to relational locations, such as 'behind', 'near', etc., also can be created; but in this case, locative class prefixes are added to stems which are not already nouns in their own right. For example, the stem -fupi may be combined with each of the locative class prefixes to mean 'near'. Such stems also occur with other prefixes for slightly different meanings. The stem -fupi has the adjectival meaning 'short' when combined with a variation of the AP of any noun class: for example, mitengo yaifupi 'short (small) trees'.

The resulting relational locative noun is used adverbially just like other locative nouns (they answer the question 'where?'). We use these nouns in the same way in English:

'Where is good?' 'In front is good.'

In this example, in front is an adverb of place which also is the subject of is.

If the specific place with which the relational locative is associated appears in the same sentence ('near the market', for example), then the relational locative must be following by either *ndi* or a form of the AP + *-a* to complete its meaning:

(1) The relational locative nouns for 'near' (pafupi, etc.) and 'far' (patali, etc.) must be followed by ndi in order to give a complete meaning (although ndi adds nothing to the translation):

Locative Class Prefix + Stem + *ndi*

---

pa- + *-fupi* = *pafupi ndi* 'near (to)' (at a place near)

Ndikufuna kumanga nyumba pafupi ndi nyanjako.
'I want to build a house near (to) the lake.'

ku- + *-fupi* = *kufupi ndi* 'near to' (to a place near...)

Tikupita kufupi ndi msika.
'We are going near (to) the market.'

Locative Class Prefix	+ Stem	+ *ndi*	
m'	+ *-fupi*	= *m'fupi ndi*	'near to' (in a place near...)
		Apita m'fupi ndi chipinda changa. 'He has gone near (to) my room.'	
pa	+ *-tali*	= *patali ndi*	'far (from)'
		Sukulu ili patali ndi mudzi. 'The school is far (from) town.'	

(2) Other relational locative nouns must be followed by a form composed of their AP + -a. This form means 'of'. Therefore, we have patsogolo pa 'in front of' (from *-tsogolo*), panja pa or kunja kwa 'outside of' (from -nja), etc. These pa, kwa, and mwa forms which accompany the relational locative nouns are written disjunctively (separately) from the nouns that follow:

patsogolo pa nyumbayo	'in front of that house'
kunja kwa mudzi	'outside of the village'

-mbuyo 'behind': *pambuyo pa, kumbuyo kwa, m'buyo mwa*

Example: *Tikupita kumbuyo kwa nyumba yake.*
'We're going behind his house.'

-*tsogolo* 'in front (of)'*: *patsogolo pa, kutsogolo kwa, mutsogolo mwa*

Example: *Anawo ali patsogolo pa ine.*
'Those children are in front of me.'

-mwamba 'on top (of)': *pamwamba pa, kumwamba kwa, mumwamba mwa*

Example: *Mphaka ali m'mwamba mwa tengo.*
'There's a cat in the top of the tree.'

-nja 'outside': *panja pa, kunja kwa, munja mwa*

Example: *Amagulitsa ufa panja pa nyumba yake.*
'She sells flour outside of her house.'

-nsi 'down, under, below': *pansi pa, kunsi kwa, munsi mwa*

Example: *Akuchokera m'munsi mwa phiri.*
'They are coming down from the mountain.'

Pansi pa galimoto pali galu.
'Under the car there's a dog.'

Kuli mphaka kunsi kwa bedi.
'There's a cat under the bed.'

---

*Another meaning of -*tsogolo* is 'in the future': *mutsogolo, kutsogolo*

If no specific place follows the relational locative noun, then it stands on its own:

Pamsika ndi patali? 'Is the market far?'	*Iyayi, si patali.* 'No, it's not far.'

Mnyamatayo akupita kunja.
'That boy is going outside.'

Exercises

A. Make the following substitutions into the model sentence:

Example: Model: *Ndimakhala patsogolo pasukulu.*
'I live in front of a school.'

Substitution: *-fupi*

New Model: *Ndimakhala pafupi ndi sukulu.*
'I live near a school.'

1. -mbuyo
2. -tali
3. chipitala
4. phiri
5. -fupi
6. -mwamba
7. -mbuyo
8. -tali
9. kupita
10. msika

B. Answer the following questions using the stems and locations provided in parentheses:

Example: *Mumakhala kuti?* *(-fupi...msika)*
'Where do you live?' (near... market)

Ndimakhala pafupi ndi msika.
'I live near the market.'

1. Galimoto yanu ili kuti? (-nja...nyumba yanga)
2. Muli kuti? (-kati...Bill ndi Linda)
3. Chipatala chili kuti? (-tsogolo...banki)
4. Nyumba yanu ili kuti? (-mwamba...phiri)
5. Galu ali kuti? (-nsi...tebulo)
6. Chimbudzi chili kuti? (-mbuyo...nyumba)
7. Namadzi ali kuti? (-fupi...Zomba)
8. Alendo athu ali kuti? (-nja...nyumba yathu)
9. Joni ali kuti? (-mbuyo...ine)
10. Mumagwira ntchito kuti? (-tsogolo...sitolo)

C. The following sentences contain only nouns with locative prefixes. Add an appropriate relational locative noun to each sentence and make all necessary changes in the structure of the sentence. (Remember that the pa, kwa, and mwa forms which accompany the relational locative nouns are written disjunctively (separately) from the nouns that follow.)

Example: *Mabuku anga ali patebulo.* →
'My books are on the table.'

Mabuku anga ali pansi pa tebulo.
'My books are under the table.'

1. Ndimakhala m'nyumba umo.
2. Tikupita kumudzi uko.
3. Anawo ali pakhomo.
4. Akumanga nyumba kunyanja.
5. Ndikupita kuphiri uko.
6. Ndalama zake zili pampando.
7. Aphunzitsi athu ali m'chipinda mwawo.
8. Kuli chitsime kusukuluko.
9. Mphaka wanu ali pamtengo.
10. Amayiwo amagulitsa chimanga kumsika.

D. Using the relational locative nouns, make true and false statements about the location of various items and people in the classroom. If the statement is true, the other students should say '*inde*'. If it is false, they should say '*iyayi*' and correct the statement:

Example: *Mphunzitsi ali patsogolo pa tebulo.*
'The teacher is in front of a table.'

Inde. 'Yes.'

Iyayi, mphunzitsi ali pambuyo pa tebulo.
'No, the teacher is behind a table.'

5.5 SUMMARY EXERCISES

A. Combine the subjects in the following sentences with the demonstrative -ja:

Example: *Munthu wadwala.* → *Munthu uja wadwala.*
'A person is sick.' 'That person is sick.' (we know which one)

1. Chipatala chili patsogolo pa msika.
2. Anyamata achedwa.
3. Ng'ombe ndi zake.
4. Mlendo sakubwera kuno.
5. Amayi akugulitsa zipatso.
6. Ulalo uli pafupi ndi phiri.
7. Mwana wakondwa.
8. Atsikana apita kuminda.
9. Kampeni kali m'sitolo.
10. Njinga ili pakhomo.

B. Change the following sentences so that they have a perfective aspect by putting -a- in the T/A slot:

Example: *Akupita ku Lilongwe.* 'He's going to Lilongwe.'
Wapita ku Lilongwe. 'He has gone to Lilongwe.'

1. Tikudya pakhomo.
2. Mitengoyo ikugwa.
3. Ndikugula buku.
4. Akuŵerenga kalata yanu.
5. Achimwene anga akugona muno.
6. Mukugulitsa nthochizo.
7. Ndikugwira ntchito pano.
8. Tikupita pansi kusukulu. (*-pita pansi* = 'walk')
9. Amayi anga akudwala.
10. Ntchito ikuyamba.

C. Answer the following questions:

Example: *Mwagula chiyani?* → *Ndagula cholembera chino.*
'What have you bought?' 'I've bought this pen.'

1. Kodi mwadwala?
2. Mwadya chiyani?
3. Bwenzi lanu lapita kuti?
4. Mwaŵerenga chiyani?
5. Mwamwa chiyani?
6. Mwamanga nyumba yanu kuti?
7. Kodi mwadya nsima?
8. Mwaswera bwanji?
9. Ndani akondwa?
10. Mwagona bwanji?

D. Answer the following model question with the nouns listed below, first with the 'affinity' -*no* demonstrative and then with the 'shared information' -*ja* demonstrative.

Example: *Mufuna chiyani? mpeni*

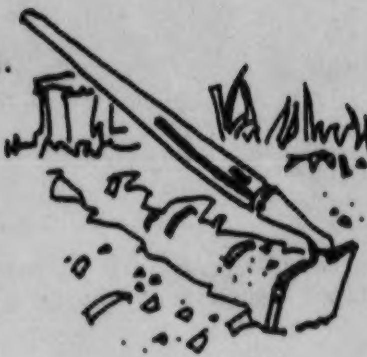
Ndifuna mpeni uno.
'I want this knife (the one right here).'

Ndifuna mpeni uja.
'I want that knife (the one we talked about).'

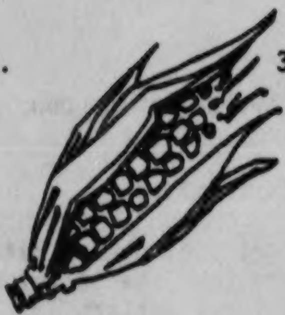
1. nthochi
2. zolembera
3. ukonde
4. dzira
5. kanyumba
6. kalata
7. katundu
8. tebulo
9. chitsulo
10. buku

E. Picture Dictionary

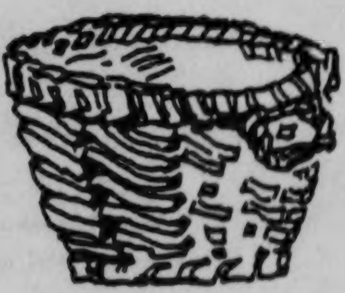
1.



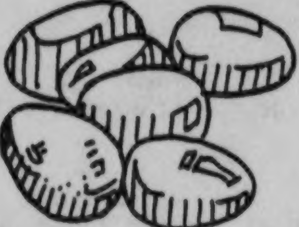
2.



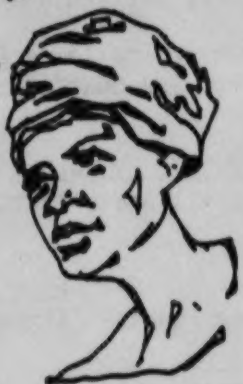
3.



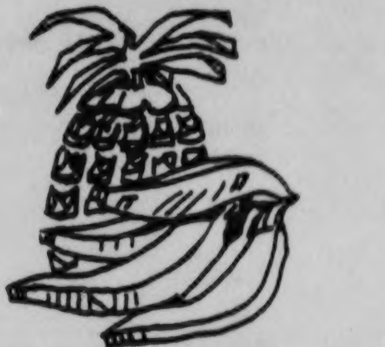
4.



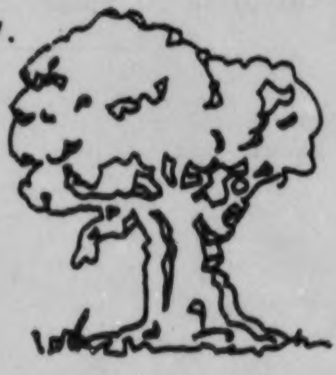
5.



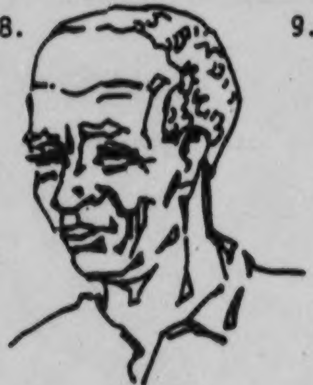
6.



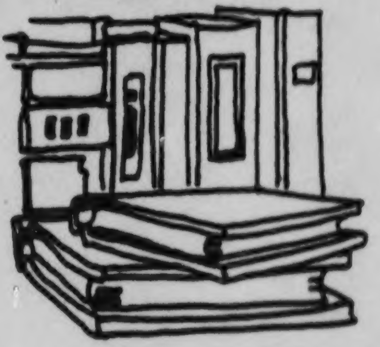
7.



8.



9.



Identify in Chicheŵa the numbered items:

1.________________ 2. ________________ 3. ________________

4.________________ 5. ________________ 6. ________________

7.________________ 8. ________________ 9. ________________

5.6 TONE EXERCISES

TONE IN CONTEXT

A. Demonstratives with two-syllable nouns

1. Uncontracted Demonstratives

The 'near and far' locational demonstratives (e.g. *uwu*/*uwo* 'this/that) have a L-L tonal pattern and the 'shared information' demonstratives (e.g. *uja* 'the/that') have a H-L tonal pattern.

a) When these demonstratives follow a L-L toned noun, the tonal patterns of the nouns and demonstratives are unaffected:

Mudzi 'village'	*Mudzi uwu* / 'this village'	*mudzi uwo* / 'that village'	*mudzi úja* 'the/that village'
Anthu 'people'	*Anthu awa* / 'these people'	*anthu awo* / 'those people'	*anthu ája* 'the/those people'

Practice adding demonstratives to each of the following L-L toned nouns:

L-L

mudzi - *mudzi uwu / mudzi uwo / mudzi úja*

midzi

bambo

munthu

chinthu

dengu

njira

mbale

b) When these demonstratives follow a H-L toned noun, the noun becomes H-H and both types of demonstratives are L-L:

Búku - *búkú ili* / *búkú ilo* / *búkú lija*
'book'

nsómba - *nsómbá iyi* / *nsómbá iyo* / *nsómbá ija*
'fish'

Practice adding demonstratives to each of the following H-L toned nouns:

H-L
búku - *búkú ili* / *búkú ilo* / *búkú lija*
khásu
nsómba
máyi
nyáli
ntchîto
gógo

B. Practice the pattern *Ndikufúná kupîtá ku* .... 'I want to go to ....', with various locations and place names. Concentrate on saying the sentence with the correct tonal pattern:

S1: *Ndikufúná kupîtá kuchipatala.*
S2: *Ndikufúná kupîtá ku Lilongwe.*
S3: *Ndikufúná kupîtá ku*______________.
etc.

1) Expand this exercise into a dialogue by asking the question *Kódi mukudzîŵáko*? 'Do you know that place?' Then answer appropriately with either of these choices:

Eee, ndikudzîŵáko.	'Yes, I know the place.'
Sîndîkudziŵako.	'I don't know the place.'

For example:

S1: *Ndikufúná kupîtá ku Blantyre.*
S2: *Kodi mukudzîŵáko?*
S1: *Eee, Ndikudzîŵáko.*

or

S1: *Ndikufúná kupîtá kuchipatala.*
S2: *Kódi mukudzîŵáko?*
S1: *Sindikudzîŵáko.*

S1: *Ndikufúná kupîtá ku*_______________.
S2: _______________________?
S3: ______________________________.

5.7 GRAMMATICAL PATTERNS LEARNED

Present Perfect

-*a*- in T/A slot (for affirmative)

'We've bought food.'

AP +	T/A +	V. Root +	Final Suffix	Object	
Ti-	*-a-*	*-gul-*	*-a*	*ohakudya*	*Tagula ohakudya. (ti+a=ta)*

-*na*- in T/A slot (negative for action verbs)

'We haven't bought food.'

Neg. Prefix +	AP +	T/A +	V. Root +	Final Suffix	Object	
Si-	*ti-*	*-na-*	*-gul-*	*-e*	*ohakudya*	*Sitinagule ohakudya.*

-*(li)ku*- in T/A slot (negative for stative verbs)

'We aren't late.'

Neg. Prefix +	AP +	T/A +	V. Root +	Final Suffix	
Si-	*ti-*	*-ku-*	*-ohedw*	*-a*	*Sitikuohedwa.*

Demonstratives

-*no* 'affinity'

'this year' (the one we are in)

Noun	AP +	-*no*	
ohaka	*ohi*	*-no*	*ohaka ohino*

-ja 'shared information'

'that mountain' (the one we talked about)

Noun	AP +	-ja	
phiri	*li*	*-ja*	*phiri lija*

Relational Locative Nouns

Followed by Object

'I live near you.'

'I live behind you.'

Verb	Relational Locative Noun	*ndi* *pa*	Locative Object	
Ndimakhala	*pafupi*	*ndi*	*iwe*	*Ndimakhala pafupi ndi iwe.*
Ndimakhala	*pambuyo*	*pa*	*iwe*	*Ndimakhala pambuyo pa iwe.*

Without Expressed Object

'It's near.'

'To be'	Relational Locative Noun	
Ndi	*pafupi*	*Ndi pafupi.*

LESSON 5B

(PHUNZIRO LACHISANU)

COMMUNICATION/CULTURE

5.1 PAMSEWU
5.2 Vocabulary Notes
5.3 Usage Notes
    5.3.1 -DZIŴA 'know (how)'
    5.3.2 Locative Suffixes
    5.3.3 Kodi ndi patali?
5.4 Cultural Notes
    5.4.1 Directions
    5.4.2 Distance
5.5 Exercises
5.6 Survival Vocabulary
5.7 Proverbs

LESSON 5B
(Phunziro Lachisanu)

5.1 PAMSEWU

aSteve:	Zikómo, Bambo. Ndikufúná kupítá kuchipatala.
Abambo:	Chábwino. Kodí mukudwéla?
aSteve:	Eee, bambo.
Abambo:	Pepáni. Kodí mukudzíŵáko?
aSteve:	Íyayi, síndíkudziŵako.
Abambo:	Nanga pamsika paja mukudzíŵápo?
aSteve:	Índé, ndikudzíŵápo.
Abambo:	Chábwino. Múpézá chipatala patsogoló pa ḿsika paja.
aSteve:	Kodí ndi patáli?
Abambo:	Íyayi, sí pátáli.
aSteve:	Zíkomo kwámbíri bambo. Pitani bwino.
Abambo:	Pitani bwinónso.

5.2 VOCABULARY NOTES

mukudziŵako - 'You know the place (there).'

  -*dziŵa* - 'know'

  -*ko* - 'there, the place'

mupeza - 'you will find'

  mu / ∅ / pesa
  you/immediate future/find

nanga - 'well...'

5.3 USAGE NOTES

5.3.1 -dziŵa 'know (how)'

In one sense, -*dziŵa* means simply 'know' as in 'know someone/something':

Ndikudziŵa munthuyo. (-*kudziŵa* 'knowing')
'I know that man.' (that man just mentioned)

Tikudziŵa bukulo.
'I know that book.' (that book just mentioned)

In another sense, -*dziŵa* means 'know how' as in 'know how to do something':

Akudziŵa kulankhula Chicheŵa. 'He knows how to speak Chicheŵa.'
'to speak'

(Kodi) mukudziŵa kumanga ulalo? 'Do you know how to build a bridge?'

5.3.2 Locative Suffixes

-*po* (there/at a specific place), -*ko* (there/at a general place),
-*mo* (there/in a place)

The locative suffixes were introduced in Lesson 3a in 'short answers' for questions containing locatives:

Kodi ku Zomba kuli chipatala? 'At Zomba, is there a hospital?'

(long) *Inde, ku Zomba kuli chipatala.*
'Yes, at Zomba there's a hospital.'

(short) *Inde, chiliko.*
'Yes, there is.' (literally: 'it is there')

The answer *chiliko* is composed of the AP *chi*- (representing the Class 7 noun *chipatala*), the verb -*li* 'be', and the locative suffix -*ko* (as a substitute in place of the locative phrase *ku Zomba*).

These locative suffixes are shorthand for a longer locative phrase. The appropriate suffix -*po* (at/on a specific place), -*ko* (at/to a place), -*mo* (in a place) can be attached to the end of a verb to refer to a previously mentioned location. Notice the examples in the dialogue:

Ndikufuna kupita kuchipatala.

Kodi mukudziŵako? 'Do you know the place (*kuchipatala*)?'

Nanga pamsika paja mukudziŵapo?
'Well, do you know (the location of) that market?' (you know the one)

Inde, ndikudziŵapo. 'Yes, I know the place.' (*pamsika paja*)

In the first example, -*ko* replaces *kuchipatala*. In the second example, *Nanga pamsika paja mukudziŵapo*, the suffix -*po* emphasizes the locative phrase *pamsika paja*. And in the answer *Inde, ndikudziŵapo*, -*po* replaces the locative phrase *pamsika paja*.

5.3.3 **Kodi ndi patali?**

The verb *ndi* 'be' also has the meaning of 'it is':

ndine 'It is me/I.'

Used by itself, *ndi* stands for an unexpressed subject + the verb 'be', as in the example:

Kodi ndi chanu? 'Is it yours?'
? / it is / yours

Note the following contrast in the use of *ndi* and -*li*:

Sentences and questions indicating location use *ndi* when the subject is not expressed:

Kodi ndi patali? 'Is it far?'
Eee, ndi patali. 'Yes, it's far.'

However, when the subject is present, -*li* 'be' is used (with the appropriate AP):

Kodi nyumba yanu ili patali? 'Is you house far?'
Eee, nyumba yanga ili patali. 'Yes, it's far.'

5.4 CULTURAL NOTES

5.4.1 Directions

In asking for directions from Malaŵians, you may be surprised to receive seemingly imprecise information about locations. This vagueness is not an attempt to lead you astray. Unlike in America, where streets are named and buildings are precisely numbered, the streets and roads of most African towns (other than the capitals and largest cities) go unnamed. Or even if they are named, there's a scarcity of sign posts to identify them. While we are accustomed to precision in addresses such as '243 West Acacia Street' or '34th and Vine', an African address might indicate only that some place is 'near' or 'between' or 'behind' or 'in front of' another place.

5.4.2 Distance

Any foreigner who has spent some time in Africa will undoubtedly have a then woeful, but now funny, tale to tell about 'African distance'. The tale usually begins with a pedestrian asking directions to some location and receiving the assurance that it is 'not far'. Inevitably, 'not far' turns out to be at least several miles, and the pedestrian ends up walking a good deal farther than anticipated, wondering all the while about what exactly was meant by 'not far'.

With good public transportation limited to only the main population centers, most Africans are accustomed to getting around on foot to school, work, church, and town. On market days, it is very common to see men and women heavily laden with goods arriving in town after a walk of ten or more miles, a walk that they will repeat at the end of the market day. Therefore, walking several miles would be a common, even daily experience for most Africans. In this context, then, that distance would be 'not far'. But to those of who consider 'far', to be any distance greater than a city block, 'not far' in the African context can attain marathon proportions. The next time you are told that your destination is 'not far', banish your Western notions and wear some comfortable shoes.

5.5 EXERCISES

5.5.1 Answer the following questions about the introductory dialogue:

1. ASteve akufuna kupita kuti?
2. ASteve ali bwanji?
3. Akudziŵa pamsika paja?
4. Kodi patsogolo pamsika paja apeza chipatala?
5. Kodi ndi patali?

5.5.2 -po, -ko, -mo

Practice using the locative suffixes by asking and answering with locatives:

1st student: *Kodi mukudziŵa* ______*?* 'Do you know ______?'

kuchipatalako	the hospital
pamsikapo	the market
m'nyumbamo	that house
kubanki, etc.	the bank, etc.

2nd student: *Iyayi, sindikudziŵa* ______________. *Pepani!*
(-po, -ko, -mo)

'No, I don't know ______________. Sorry!
(at) that place
(to/at) that place
(in) that place

5.5.3 -*dziŵa* 'know how to do something'

Practice this verb by inquiring if someone 'knows how to do something':

1st student: Kodi mukudziŵa ______________?
kulankhula Chicheŵa
kumanga nyumba
kuŵerenga Chicheŵa, etc.

(other useful infinitives for the -*dziŵa* + infinitive pattern: *kuphika* 'to cook' and *kukonza* 'to repair/fix')

2nd student: Inde, ndikudziŵa ____________.
OR
Iyayi, sindikudziŵa _________.

5.5.4 *Mupeza chipatala patsogolo pamsika paja*.

'You'll find the hospital in front of that market.'

Change to a 'where?' question, giving an answer in the form: *Mupeza* + noun + locative compound phrase:

1st student: ________________-li kuti?
(chipatala, msika, sukulu, banki, sitolo, munda, etc.)

2nd student: Mupeza ______________-tsogolo ____________.
-mbuyo
-fupi
-tali

5.5.5 *Muli kuti?* *Ndili pakati pa Tom ndi Linda.*

'Where are you?' 'I'm between Tom and Linda.'

a) Using the environment of the classroom, practice the above patterns by asking each other where you are and answering with *pakati pa*... 'between', *patsogolo pa*... 'in front of', or *pambuyo pa* 'behind'.

1st student: Muli kuti?

2nd student: Ndili ____________.
patsogolo pa, pambuyo pa, pakati pa... ndi...

b) Vary the questions by asking:

1st student: Mukukhala pansi kuti? 'Where are you sitting?'

2nd student: Ndikukhala ____________.

or

1st student: Mukuima kuti? 'Where are you standing?'
(-*ima* 'stand')

2nd student: Ndikuima __________.

c) Change the pronoun subject prefixes to ask 'Where is he/she?'/'Where am I standing?', etc.

Ali kuti?

Ndikuima kuti?

d) Ask yes/no questions about the classroom environment:

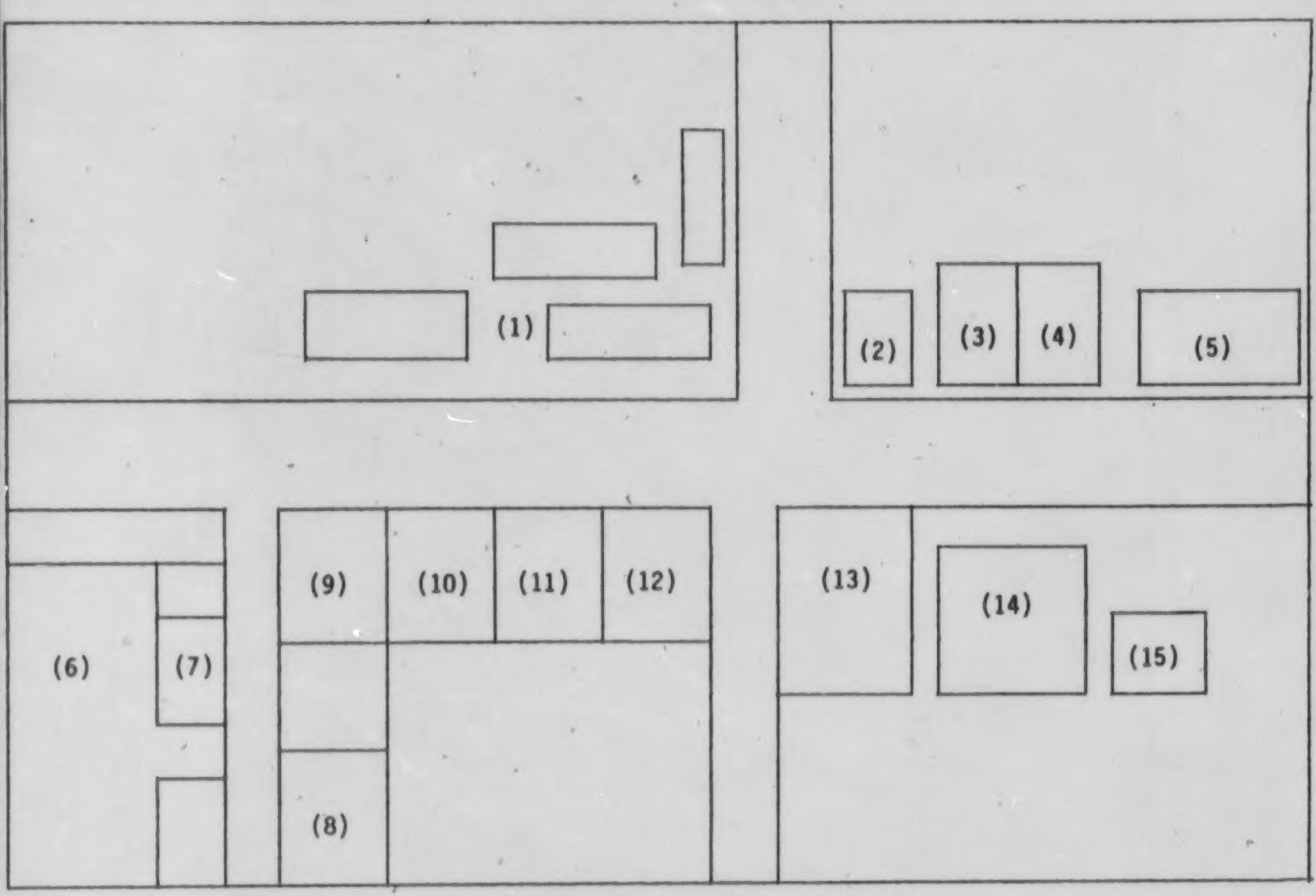
(Kodi) aphunzitsi akuima patsogolo pa Tom?

-khala	pakati	pa tebulo ndi mpando
-li	pambuyo	pa Mary
etc.		

Inde, ______________.

Iyayi, ______________.

Mapu a Zomba


(1)
(2)
(3)
(4)
(5)
(6)
(7)
(8)
(9)
(10)
(11)
(12)
(13)
(14)
(15)

5.5.6 MAPU A ZOMBA

(1)	Boma (Cl. 5/6)	'government offices'
(2)	Chipiku Sitolo	
(3)	Emanuel (Sitolo ya Chikhiristu)	
	Chikhiristu	'Christian'
(4)	Nyumba Zoŵerengera	'library' (house for reading)
(5)	Chirani (Sitolo ya Mankhwala)	
	mankhwala	'medicine'
(6)	Msikiti (Cl. 3/4)	'mosque'
(7)	Bakali Telala	
(8)	Pemba (Sukulu Yophunzitsa Kayendetsedwe ka Galimoto)	'driving school' (school for the driving of cars)
(9)	A.G. Latif (Sitolo ya Zovala)	
	zovala (Cl. 7/8)	'clothes'
(10)	Bata (Sitolo ya Nsapato)	
	nsapato (Cl. 9/10)	'shoes'
(11)	Kandodo (Sitolo ya Zovala ndi Chakudya)	
(12)	Times (Sitolo ya Mabuku)	
(13)	Manda (Cl. 6)	'cemetery'
(14)	P.T.C. (Sitolo ya Zovala ndi Chakudya)	
(15)	Banki	

Answer the following questions about the map:

1. Sitolo ya Kandodo ili kuti?
2. Kodi banki lili pafupi ndi msikiti?
3. Amagulitsa nsapato kuti?
4. Kodi m'PTC amagulitsa mabuku?
5. Mupeza telala kuti?
6. 'Times' ndi chiyani?
7. Kodi 'Bata' ili pakati pa 'AG Latif' ndi 'Pemba?'

Ask each other questions about the locations on the map:

_______________ -li kuti?

Kodi ___________-li pafupi ndi ___________
pambuyo pa-
patsogolo pa-

5.5.7 Twenty Questions

This game, normally used with names of people, can also be adapted to names of places. One person chooses a place on the map as his/her 'secret' location and the other students ask questions about the nature of its location as a means of discovering the 'secret'. The person who guesses correctly is the next person to choose a 'secret' location:

Student: Kodi ndi pafupi ndi banki? (Iyayi, Inde)
Kodi ndi patsogolo pa boma?

5.5.8 Try and understand this dialogue:

aBill: Zíkomo, Bambo.
aBambo: Zíkomo. Ndikuthándízéni?
aBill: Índé. Kodí njiráyí íkupítá kuti?
aBambo: Njirayı íkupíta kumudzi kwathu.
aBill: Kodí ndi kutáli?
aBambo: Íyayı, sí kútáli.
aBill: Zíkomo. Tapita.

5.6 SURVIVAL VOCABULARY

Ndasochera - 'I'm lost.'

Nda / sochera
I / be lost

Mundithandiza? - 'Will you help me?'

Mu / ndi / thandiza
you / me / help

Pitani kumanja - 'Go to the right'

pitani / ku / manja
go / to / right

Pitani kumanzere - 'Go to the left'

pitani / ku / manzere
go / to / left

Pitani kutsogolo - 'Go ahead, forwards'

pitani / ku / tsogolo
go / to / front

Bwererani kumbuyo - 'Return backwards' (go backwards)

bwererani / ku / mbuyo
return / to / back (behind)

kumbuyo - 'behind/at the back'

It is polite to announce your arrival at someone's home by saying *Odi*!, clapping your hands, or knocking. An extension of this politeness is to indicate your presence when you are passing someone whose back is to you. You would say *Kumbuyo* which literally means 'at the back' or 'behind'. You are letting someone know that you are there so that there will be no fear that you intend any harm to him 'behind his back'. The person who is approached can respond with *Zikomo* or with the sentence: *Sindidatemere*, *pitani*! There means literally 'I wasn't tattooed.' When you want to get special protection against your enemies, you often get tattooed with a special medicine which will protect you and can do harm against your enemies. So, by saying that you haven't been 'tattooed' indicates that the person who said *kumbuyo* to you also has nothing to fear.

5.7 PROVERB

Safunsa analoŵera njira ya kumanda.

'He (who) doesn't ask took the path to the cemetery.'

-funsa - 'ask'

-loŵera - 'take'

Discuss the imagery and meaning of this proverb. When would you use it?

It implies that it's dangerous not to seek advice, or that the person who needs information--but won't ask for it--leads himself to his own destruction.

REVIEW EXERCISES
Lessons 1-5

A. Change the following sentences from the negative into the affirmative or from the affirmative into the negative. Remember that:

1) *si-* is the negative prefix for action and stative verbs.
2) *si-* is the negative prefix for the verb *-li*.
3) *be-* is the negative suffix for *-li ndi* 'have' and the verb *-li* when it has a locative AP in the present.

Example:

Akhala m'nyumba muno.
'She will live in this house.'

Sakhala m'nyumba muno.
'She won't live in this house.'

1. Pali ndalama patebulo ilo.
2. Tikumanga nyumba yathu.
3. Ndadwala.
4. Muli ndi mabuku anga.
5. Sakugula chipatso icho.
6. Kulibe anthu kumsika.
7. Ndilibe njinga.
8. Muli ndi chakudya.
9. Uli bwino.
10. Sukuchedwa.

B. Put the correct form of the verb *-li* or *ndi* (with the appropriate AP if necessary) in the following sentences. Remember that:

1) *-li* is used to show location or state in the present.

2) *ndi* is used to show identity, possession, quality, and equivalence in the present.

3) *-khala* is the appropriate 'be' form with the perfect aspect and habitual tenses.

Example:

Mary ________ *mphunzitsi.* → *Mary* ***ndi*** *mphunzitsi.*
'Mary **is** a teacher.'

1. Anawo ________ pakhomo.
2. Ine, ________ pano masiku onse.
3. ________ wanga.
4. Ife ________ bwino.
5. Kwanu ________ kuti?
6. Amunawo ________ m'munda wawo masiku onse.
7. Dzina lake ________ naBanda.
8. Pa Zomba ________ pano.
9. Mipando iyo ________ yanu.
10. M'dengumo ________ ufa.

C. Translate the following sentences using the appropriate demonstrative. Remember that:

1) *-ja*, the 'shared information' demonstrative. indicates someone or something that is known to both speakers. having been talked about previously.

2) *-icho*, *uyo*, the 'far' demonstratives, indicate someone or something either in a locational sense or as a topic just mentioned.

Example:

Ndikufuna mpando uwo.
'I want that chair.' (the one over there)

Mphunzitsi uja sali pano.
'The teacher isn't here.' (the one we know)

1. He has read that book. (the one over there)
2. He has read that book. (the one we talked about previously)
3. The eggs are in there. (the ones we just mentioned)
4. The eggs are in there. (the ones we talked about previously)
5. They've bought those houses. (the ones we know about)
6. They've bought those houses. (the ones over there)
7. That woman has broken her leg. (the one we've just mentioned)
8. The woman has broken her leg. (the one we know about)
9. We live in that house now. (the one over there)
10. We live in that house now. (the one we talked about previously)

D. Put the appropriate locative class prefix in the following blanks. Remember that:

1) *pa* = 'at, on' for a specific location
2) *ku* = 'to, from, at' for a general location
3) *mu* = 'in, inside' for an interior location

Example:

Ndimachokera _ *Ameleka.* → *Ndimachokera* *ku* *Ameleka.*
'I come from America.'

1. Amagwira ntchito __chipatala.
2. Anawo amagona __chipinda ichi.
3. Apita __ulendo.
4. Tamanga nyumba yathu __phiri ilo.
5. __Mulanje kulibe chipatala.
6. Alendowo ali __khomo.
7. Ndili ndi cholembera __dzanja.
8. __tebulo palibe ndalama.
9. Amayi ake ali __ntchito.
10. Amagulitsa ufa __msika.

E. Substitute the following nouns into the model sentence. Remember that there is agreement between nouns and their verbs and modifiers.

Example:

Model: *Nyumba yathu ili pano.*
'Our house is here.'

Substitution: *Chitsime*

New Model: *Chitsime chathu chili pano.*
'Our well is here.'

1. Maukonde
2. Tiana
3. Miphika
4. Agogo
5. Katundu
6. Zipatso
7. Katebulo
8. Ng'ombe
9. Mpeni
10. Mazira

F. Answer the following questions:

Example:

Kodi ndinu mlimi?	'Are you a farmer?'
Iyayi, ndine wophunzira.	'No, I'm a student.'

1. Patebulo pali chiyani?
2. Ndani ali pafupi ndi inu (=nanu)?
3. Mumadya nsima bwanji?
4. Muli ndi chiyani m'chipinda chanu?
5. Kodi mwatopa lero?
6. Mphunzitsi wanu ali kuti?
7. Ndani wadwala?
8. Kodi muli ndi njinga?
9. Mukufuna kupita kusukulu bwanji?
10. Kodi mumadya nsomba masiku onse?

G. Make sentences with the following vocabulary. Remember to use appropriate verb forms when time expressions are expressed.

Example:

-lemba/kalata/masiku onse → *Amalemba kalata masiku onse.*
'He writes letters everyday.'

1. -pita/ulendo/tsopano
2. nyumba/-fupi ndi/sukulu
3. -li ndi/galimoto/njinga
4. mwendo/-tupa
5. -gulitsa/nsomba/masiku onse
6. ana/-ŵerenga/tsopano
7. inu/-chedwa
8. chipatala/-li/-tsogolo/banki
9. iye/sing'anga
10. -dya/nsima/masiku onse

H. Fill in the blanks with the appropriate words listed below:

akugona
mwadya
ndine
ndimagwira ntchito
chili
mphika
mabuku
cholembera
pa
mu
ku
ndi
lija
yawo
tanga
ndani
chiyani

Example:

Ndikupita ________ *Blantyre.* → *Ndikupita* *ku* *Blantyre.*
'I'm going to Blantyre.'

1. ________ kale.
2. ________ uli pano.
3. Timadengu ________ tili panjinga.
4. ________ tsopano.
5. Midzi ________ ilibe zitsime.
6. Ichi ndi ________ pa ChicheŴa?
7. ________ mphunzitsi.
8. Tilibe ________ athu.
9. ________ msewu pali anthu.
10. ________ akupita kusukulu?
11. Khasu ________ lili ________ chipindamu.
12. Chimbudzi________ pakhomo.
13. Ulalo uli pafupi ________ mapiri aja.
14. Ndimalemba ndi ________.
15. ________ masiku onse.

LESSON 6A

(PHUNZIRO LACHISANU NDI CHIMODZI)

GRAMMAR

6.1 New Vocabulary
6.2 Verbs: Simple Past
    6.2.1 Affirmative (Positive) Past
    6.2.2 Negative Past
6.3 Object Prefixes
    6.3.1 Pronoun Object Prefixes
    6.3.2 Noun Object Prefixes
6.4 Modifiers (AP + Stem)
    6.4.1 Numbers
    6.4.2 How Many?
    6.4.3 Which?
6.5 Relative Pronoun (AP + -mene)
6.6 Summary Exercises
6.7 Grammatical Patterns Learned

LESSON 6 A

(Phunziro Lachisanu ndi Chimodzi)

6.1 NEW VOCABULARY

Classes 1/2

mnzanga/anzanga	'my companion/companions'

Class 3

moto	'fire'

Classes 3/4

msonkhano/misonkhano	'meeting/meetings'
mkono/mikono	'arm/arms'

Classes 5/6

phunziro/mapunziro	'lesson/lessons'
kalasi/makalasi	'class/classes'

Class 7

Chingoni	'the language of the Ngoni people'

Classes 7/8

chipeŵa/zipeŵa	'hat/hats'

Classes 9/10

kapu	'cup/cups'

VERB STEMS

-ona	'see'
-thandiza	'help'
-patsa	'give'
-peza	'find'
-phika	'cook'
-dikira	'wait/wait for'
-konda	'like, love'

TENSE/ASPECT PREFIX

-na-/-da-	'past'

ADVERBS OF TIME

dzulo	'yesterday'

NUMBERS

-modzi	'one'
-ŵiri	'two'
-tatu	'three'
-nayi	'four'
-sanu	'five'
-sanu ndi -modzi	'six'
-sanu ndi -ŵiri	'seven'
-sanu ndi -tatu	'eight'
-sanu ndi -nayi	'nine'
khumi	'ten'

RELATIVE PRONOUNS

-mene	'the one, who, whom, which, that

QUESTION STEMS

-ti	'which?'
-ngati	'how many?'

OBJECT PREFIXES FOR PRONOUNS

-ndi	'me'
-ku-	'you' (informal/singular)
-mu- (-m')	'him/her'
-ti-	'us'
-ku-...-ni-	'you' (respectful/plural)
-wa- (or -ŵa-)	'them'

OBJECT PREFIXES FOR NOUNS

Cl. 1/2 -mu-/-wa- (or -ŵa-)	'it/them'
Cl. 1a/2 -mu-/-wa- (or -ŵa-)	'it/them'
Cl. 3/4 -u-/-i-	'it/them'
Cl. 5/6 -li-/-wa- (or -ŵa-)	'it/them'
Cl. 7/8 -chi-/-zi-	'it/them'
Cl. 9/10 -i-/-zi-	'it/them'
Cl. 12/13 -ka-/-ti-	'it/them'
Cl. 14/6 -u-/-wa- (or -ŵa-)	'it/them'

OTHER

kapena	'or/perhaps'

6.2 VERBS : SIMPLE PAST

6.2.1 Affirmative (Positive) Past

Either of two prefixes in the T/A slot, -*na*- or -*da*-, convey simple past actions or states:

	AP	+	T/A	+	V. Root	+	-*a*		
Action verb:	*Mu-*	+	*-na-/-da-*	+	*-pit-*	+	*-a*	=	*Munapita/Mudapita*
	you	/	(past)	/	go				'You went'
Stative verb:	*Ti-*	+	*-na-/-da-*	+	*-chedw-*	+	*-a*	=	*Tinachedwa/Tidachedwa*
	we	/	(past)	/	be late				'We were late'

The two tense prefixes are interchangeable, but for teaching purposes only the -*na*- form will be used in these exercises and lessons. It is important to remember that they are equivalent forms.

Other examples:

Tinagula tebulo lija.	'We bought the table.'
Mipandoyo inathyoka.	'Those chairs were broken.'
Ng'ombe zinamwa madzi.	'The cows drank the water.'
Bwenzi lake linapeza zinthunzi zija.	'His friends found those pictures.'
Anthuwa anapita pansi kumsika.	'These people walked to the market.'

The verb 'be' -*li* also forms its past with the past T/A -*na*- (using the same verbal assembly of AP + T/A + verb stem as do other verbs, but without the final suffix). This verb handles all the functions (state, possession, identity, location) of 'be' in the past . Remember that in the present, -*li* functions for 'being' only with location or state; *ndi* means 'be' with identity or possession.

	PRESENT	PAST
(State)	*Ndili bwino.* 'I am well.'	*Ndinali bwino.* 'I was well.'
(Location)	*Ali pantchito.* 'He's at work.'	*Anali pantchito.* 'He was at work.'
(Identity)	*Ndinu mphunzitsi.* 'You're a teacher.'	*Munali mphunzitsi.* 'You were a teacher.'
(Possession)	*Nyumbayi ndi yanga.* 'This house is mine.'	*Nyumbayi inali yanga.* 'This house was mine.'

Other examples:

Panali mpeni patebulo.	'There was a knife on the table.
Amayi anga anali bwino dzulo.	'My mother was well yesterday.'

The verb 'have' -*li* *ndi* takes an identical past tense verbal assembly:

AP + T/A + -*li ndi* // object

a- + *-na-* + *-li ndi* *cholembera* = *Anali ndi cholembera.* 'He/she has a pen.'

Other examples:

Tinali ndi alendo dzulo.	'We had visitors yesterday.'
Munali ndi njinga yanga.	'You had my bicycle.'

Exercises

A. Change the following present progressive verbs into the past with -*na*-.

Example: *Ndikugwira ntchito.* → *Ndinagwira ntchito dzulo.*
'I'm working.' 'I worked yesterday.'

1. Akupita kunyanja.
2. Kumsika kuli chakudya.
3. Alimiwa akugula makasu.
4. Mkono wake watupa.
5. Muli nsomba m'chitsimemo.
6. Ndinapeza ng'ombe m'munda mwanga.
7. Sitolozo ndi zanga.
8. Banja langa lili ndi galimoto.
9. Bambo wanga ali bwino.
10. Mukuchita chiyani?

B. Answer the following questions:

Example: *Anapita kuti?* → *Anapita ku Zomba.*
'Where did he go?' 'He went to Zomba.'

1. Munadya chiyani dzulo?
2. Kodi munagula ufa?
3. Ana anaŵerenga chiyani?
4. Kodi agogo anu anadwala?
5. Ndani anachedwa dzulo?
6. Munamwa chiyani?
7. Kodi anagulitsa njinga yake?
8. Mlongo wake anali bwanji?
9. Munamanga nyumba yanu kuti?
10. Kodi kunali chimanga kumsika?

C. Make past tense sentences with the vocabulary provided:

Example: *alendo/-dwala* *Alendo aja anadwala dzulo.*
'The travelers were sick yesterday.

1. mnzanga/-gula/buku
2. amayi/-dya/nsomba
3. mipandoyo/-thyoka
4. ndi/mphunzitsi
5. -pita/paulendo
6. anawa/-topa
7. sitoloyo/-li ndi/makasu aja
8. amunawo/-manga/ulalo
9. -mwa/madzi
10. anawo/-li/m'nyumbamo

D. Answer the following questions with '*iyayi*' and a past tense verb:

Example: *Kodi muli ndi galimoto?* → *Iyayi, ndinali ndi galimoto.*
'Do you have a car?' 'No, I had a car.'

1. Kodi ana aja ali pakhomo?
2. Kodi muli ndi alendo kwanu?
3. Kodi ndinu opunzira?
4. Kodi mumsika muli chimanga?
5. Kodi abambo anu ali paulendo?
6. Kodi nyumba iyo ndi yanu?
7. Kodi agogo anu ndi alimi?
8. Kodi bwenzi lanu lili pano?
9. Kodi muli ndi akazi?
10. Kodi patebulo paja pali ndalama?

6.2.2 **Negative Past**

The negative past of action and stative verbs differs from the affirmative in two ways: (1) the negative prefix *si-* begins the verb construction; (2) the final vowel of the verb stem is -*e* (not -*a*):

Si- + AP + T/A + V. Root + -*e*

Si- + *ndi* + *na* + *dy* + -*e* = *Sindinadye.*
not / I / (past) / eat 'I didn't eat.'

Examples:

AFFIRMATIVE PAST	NEGATIVE PAST
Tinapeza galu uja. 'We found that dog.'	*Sitinapeze galu uja.* 'We didn't find that dog.'
Anyamata aja anagwira ntchito. 'The boys worked.'	*Anyamata aja sanagwire ntchito.* 'The boys didn't work.'
Munatopa dzulo. 'You were tired yesterday.'	*Simunatope dzulo.* 'You were not tired yesterday.'
Mlendo uja anamwa moŵa. 'That stranger drank beer.'	*Mlendo uja sanamwe moŵa.* 'That stranger didn't drink beer.'

The negative past of -*li* has the same form, but no final suffix (*Si* + AP + *na* + *li*).

Examples:

Anali paulendo. 'He was on a journey.'	*Sanali paulendo. (si + a = sa)* 'He wasn't on a journey.'
Cholembera chinali changa. 'The pen was mine.'	*Cholembera sichinali changa.* 'The pen wasn't mine.'
Banja langa linali bwino. 'My family was well.'	*Banja langa silinali bwino.* 'My family wasn't well.'

However, the verb -*li ndi* 'have' and the *pali*, *kuli*, *muli* 'there is/are' constructions take a different negative form. As you remember, these expressions form their negative with the suffix -*be* (*ndilibe* 'I don't have'; *palibe* 'there isn't/aren't'). Like other verbs in the negative past, these verbs have -*na*- in the T/A slot. But unlike other verbs, they take -*be* as a negative suffix (instead of *si*- as a negative prefix):

AP + T/A + *-li-* + *-be*

Ndi- + *-na-* + *-li-* + *-be* = *Ndinalibe.*
I / (past) / be / without 'I didn't have'

Pa- + *-na-* + *-li-* + *-be* = *Panalibe.*
there / (past) / be / without 'There wasn't/weren't.'

Examples:

Palibe moto. 'There isn't a fire.'	*Panalibe moto.* 'There wasn't a fire.'
Chipindacho chinali ndi chitseko. 'That room had a door.'	*Chipindacho chinalibe chitseko.* 'That room didn't have a door.'
Munali msonkhano muno. 'There was a meeting in here.'	*Munalibe msonkhano muno.* 'There wasn't a meeting in here.'

Exercises

A. Change the verbs in the following sentences from the past to the negative past:

Example: *Anapita kuminda yawo.* 'They went to their fields.'
Sanapite kuminda yawo.
'They didn't go to their fields.'

1. Munadwala dzulo.
2. Bwenzi lake linapeza ndalama.
3. Tinagona bwino.
4. Atsikanawa analemba kalata.
5. Aphunzitsi athu anapita pansi kusukulu dzulo.
6. Mwendo unathyoka.
7. Bambo wanu anagulitsa njinga yanu.
8. Tinagwira ntchito dzulo.
9. Ndinatopa paulendo.
10. Anamanga nyumba paphirilo.

B. Change the 'be' verbs in the following sentences into the negative past:

Example: *Nkhuku zija zinali pamseu.*
'The hens were in the road.'

Nkhuku zija sizinali pamseu.
'The hens weren't in the road.'

1. Chimbudzi chinali m'nyumba.
2. Munali ng'ombe m'nyumba.
3. Anali ndi ana.
4. Msika unali pafupi ndi sukulu.
5. Panali nsima patebulo.
6. Ndinali bwino.
7. Azunguwo anali ndi ndalama.
8. Mphikawu unali pamoto.
9. Anthu aja anali pantchito.
10. Munali chipatso m'dengumo.

C. Answer the following questions in the negative:

Example: *Kodi munapeza ndalama zanga?*
'Did you find my money?'

Iyayi, sindinapeze ndalama zanu.
'No, I didn't find your money.'

1. Kodi munafuna kupita kumsika?
2. Kodi munali bwino dzulo?
3. Kodi anadziŵa munthuyo?
4. Kodi munaŵerenga bukulo?
5. Kodi mwendo wanu unathyoka?
6. Kodi atsikanawa anachedwa?
7. Kodi anagwira ntchito dzulo?
8. Kodi munamanga nyumba yanu?
9. Kodi munaphunzira Chingoni?
10. Kodi munali ndi nthaŵi?

D. Make true and false statements in the past tense about the environment of the classroom or about information that you share. If the statement is true, say *'inde'* or *'eee'*. If the statement is false, say *'iyayi'* and correct it.

Example: *Joni anadwala dzulo.*
'John was sick yesterday.'

Inde. 'Yes.'	or	*Iyayi, sanadwale dzulo.* 'No, he wasn't sick yesterday.'

6.3 OBJECT PREFIXES

As we have already seen, most verbs take a subject prefix that corresponds to the noun class or the person of the pronoun subject. The object can also be reflected by an object prefix in the verb. However, the necessity of an object prefix will depend on the type of object, its placement in the sentence, and the emphasis put on it. In general, object prefixes for a pronoun object ('you', 'me', etc.) are necessary while those for noun objects are optional.

6.3.1 Pronoun Object Prefixes

When pronoun objects are expressed in a sentence ('I saw you'), they will appear as object prefixes placed directly before the verb root and after the subject prefix and any tense marker:

Subject Prefix	+	T/A	+	Object Prefix	+	V. Root	+	*-a* *-e*		
ndi	+	*-na-*	+	*ku*	+	*-on-*	+	*-a*	=	*Ndinakuona.*
I	/	(past)	/	you	/	see			=	'I saw you.'

Some of the pronoun object prefixes differ from their corresponding pronoun subject prefixes:

Subject Prefix		Object Prefix		Example
Ndi-	'I'	*-ndi-*	'me'	*Anandiona.* 'He saw me.'
U-	'you'	*-ku-*	'you'	*Ndimakuthandiza masiku onse.* 'I help you everyday.'
A-	'he/she'	*-mu- (m)**	'him/her'	*Munampeza.* 'You found him/her.'
Ti-	'we'	*-ti-*	'us'	*Anatithandiza dzulo.* 'She helped us.'
Mu-	'you'	*-ku...-ni***	'you'	*Tinakudikirani.* 'We waited for you.'
A-	'they'	*-wa-* *(-ŵa-)*	'them'	*Ndikuwapatsa chakudya.* 'I'm giving them some food.'

* The object pronoun *mu* 'him/her' is often contracted to *-m-* before a verb beginning with a consonant: *Munampeza*, but *munamuona* 'you saw him'.

** The object pronoun prefix for 2nd person plural you is composed of a prefix and a suffix. *-ku-* ... *-ni* : *Ndinakuonani* 'I saw you'.

Exercises

A. Insert the following pronoun objects into the verb of the model in order to make complete sentences.

Example:	Model:	*Anapatsa ... chithunzi.* *(wa)* 'He gave ... a picture.'
	Complete sentence:	*Anawapatsa chithunzi.* 'He gave them a picture.'

1. -ku-
2. -mu-
3. -ndi-
4. -ti-
5. -ku-...-ni
6. -ndi-
7. -wa-
8. -mu-
9. -ku-...-ni
10. -ti-

B. Answer the following questions using pronoun object prefixes:

Example: *Munaona Joni?* → *Inde, ndinamuona.*
'Yes, I saw him.'

1. Akukudziŵani?
2. Mukukonda mtsikanayo?
3. Mukuthandiza agogo anu?
4. Anapeza ana awo?
5. Munandipatsa ndalama?
6. Waona mphunzitsi wake?
7. Mukukonda ana anu?
8. Munapeza mkazi wanu?
9. Anakuthandizani?
10. Munampatsa chiyani?

C. Make true and false statements using pronoun object prefixes. If a statement is true, the students will say *'inde'* or *'eee'*. If it is false, the students will say *'iyayi'* and correct the statement.

Example: *Akuthandiza.* 'He's helping you.'

Inde.
'Yes'

Iyayi, akumthandiza.
'No, he's helping her.'

6.3.2 Noun Object Prefixes

Noun objects in a sentence may also have an object prefix as part of the main verb. These object prefixes correspond to the noun class of the object; they are placed directly before the verb stem. However, while object prefixes for pronouns are necessary, the object prefixes for noun objects are optional. They are used only for additional clarity and emphasis.

Object prefixes are often used when:

(1) The noun object precedes the verb: *Tebulo, ndinaligula.*
(additional emphasis) 'The table, I bought it.'

(-*li*- is the object prefix for Class 5 nouns)

(2) The expressed noun object is to be emphasized: *Ndinaligula tebulo.* 'I bought it, the table.' (emphasizing a specific table apart from others)

(3) The noun object is not expressed in the sentence: *Ndinaligula.* 'I bought it.' ('it' clarifies the reference to a previously mentioned table.)

However, if additional clarity and emphasis are not particularly important, the object prefixes can be omitted:

Example:	*Kodi munagula tebulolo?* 'Did you buy that table?'	*Inde, ndinagula.* 'Yes, I bought (it).'
		Inde, ndinagula tebulolo. 'Yes, I bought the table.'

Here are the object prefixes for the noun classes. Except for Classes 1 and 1a and 2 and Class 6, they are identical with the AP:

Class #	AP	Object Prefix	Example
1, 1a	*m-, u-, a-*	*mu- (m-)*	*Mnyamata munamuona.* 'The boy, you saw him.'
2	*a-*	*wa-*	*Tinawapeza amayi.* 'We found them, the women.'
3	*u-*	*u-*	*Anauona.* 'They saw it.' *(mtengo)*
4	*i-*	*i-*	*Ndinaigula.* 'I bought them.' *(mipeni)*
5	*li-*	*li-*	*Munalipeza.* 'You found it.' *(dengu)*
6	*a-*	*wa- (ŵa-)*	*Anawapeza.* 'They found them.' *(madengu)*
7	*chi-*	*chi-*	*Ndachigulitsa.* 'I've sold it.' *(cholembera)*
8	*zi-*	*zi-*	*Nsomba tinaziphika.* 'The fish, we cooked them.'
9	*i-*	*i-*	*Nyumba ndikuimanga.* 'The house, I'm building it.'
10	*zi-*	*zi-*	*Ng'ombe ndimaziona.* 'The cows, I usually see them.'
12	*ka-*	*ka-*	*Mukukathandiza kamwana.* 'You're helping him, the small child.'
13	*ti-*	*ti-*	*Anatipatsa tikapu.* 'He gave them, the small cups.'
14	*u-*	*u-*	*Sindinaupeze.* 'I didn't find it (the flour).'

Exercises

A. Insert the appropriate object prefix into the verb:

Example: *Ndinaona mng'ono wanga.* → *Ndinamuona mng'ono wanga.*
'I saw him, my younger brother.'

1. Anaŵa anaŵerenga mabukuŵa.
2. Munapeza ndalamazi.
3. Bwenzi langa linagulitsa njinga yake.
4. Sanadye chakudyachi.
5. Ndikuthandiza aphunzitsiŵa.
6. Anapatsa zolembera.
7. Mitengo sindinaione.
8. Akutsegula chitsekocho.
9. Tagula miphikayo.
10. Anapeza nyanjayo.
11. Anamanga ulalowo.
12. Tinaona anthuwo.
13. Anaŵa samwa moŵa.
14. Sindinagule zinthuzo.
15. Munagulitsa timipeni tathu.

B. Change the following noun objects and their object prefixes from the singular to the plural:

Example: *Analigula tebulo lija.* → *Anawagula matębulo aja.*
'I bought (it) the table.' 'I bought (them) the tables.'
(the one we talked about)

1. Sindichipeza chitsulo chija.
2. Anaimanga nyumba ija.
3. Munamthandiza mtsikana uja.
4. Nkhuku ija tinaiona.
5. Saugulitsa ukonde uja.
6. Anachidya chiptaso chija.
7. Ndinakapeza kansomba kaja.
8. Ndimalipeza buku lija.
9. Akuchifuna chipeŵa chija.
10. Ndinagula mpeni uja.

C. Answer the following yes/no questions using an object prefix in the answer:

Example: *Kodi anamanga sukulu?* 'Did they build a school?'

Inde, ndinaimanga. 'Yes, they built it.'
Iyayi, sindinaimange. 'No, they didn't build it.'

1. Kodi mumadya nsima?
2. Kodi mlongo wanu anaona chithunzi ('picture') icho?
3. Kodi akuŵerenga bukulo?
4. Kodi munapeza njira ija?
5. Kodi munamanga ulalo uja?
6. Kodi anaona mapiri aja?
7. Kodi mukuthandiza abambo anu?
8. Kodi Azungu aja anamwa moŵa?
9. Kodi wagula galimoto lija?
10. Kodi munalemba kalata ija?

D. Substitute the following noun objects into the model sentence, making the necessary agreement changes in the object prefix:

Example: Model: *Ndinaliona tebulo.*
'I saw (it) the table.'
Substitution: *munda*
New Model: *Ndinauona munda.*
'I saw (it) the field.'

1. nyali ija
2. khasu ilo
3. chipatalacho
4. mwala uwo
5. Mzungu uja
6. zitseko zija
7. mipandoyo
8. agalu aja
9. dzanja lija
10. mudziwo
11. ng'ombe ija
12. anyamatawo
13. mapiriyo
14. ukonde uja
15. chakudya chija

6.4 MODIFIERS (AP + STEM)

Modifiers of nouns limit the meaning of those nouns from generality (a store) to specificity (that store, our store, another store, a new store, two stores, etc.). In Chicheŵa these modifiers (which follow their nouns) are usually stems which must take a prefix to relate them to their nouns. Some modifiers need only the AP to agree with their nouns. These modifiers are (1) numbers, (2) the question stem *-ngati* 'how many?' and (3) *-ina* 'other, another, some'. As you remember, the AP is that characteristic prefix of a noun class that is affixed to parts of the sentence related to the nouns (modifiers, verbs, etc.).

6.4.1 Numbers

Most of Chicheŵa numbers appear as stems which take the AP of the nouns they modify. The stems of the first five numbers are as follows:

Stem		Noun	AP	+	Stem		
-modzi	'one'	*mudzi*	*u-*	+	*-modzi*	=	*mudzi umodzi* 'one village'
-ŵiri	'two'	*midzi*	*i-*	+	*-ŵiri*	=	*midzi iŵiri* 'two villages'
-tatu	'three'	*madengu*	*a-*	+	*-tatu*	=	*madengu atatu* 'three baskets'
-nayi	'four'	*zipatala*	*zi-*	+	*-nayi*	=	*zipatala zinayi* 'four hospitals'
-sanu	'five'	*nkhuku*	*zi-*	+	*-sanu*	=	*nkhuku zisanu* 'five hens'

After -*sanu* 'five', the numbers become additions to five:

Stem	Stem	Example
-sanu ndi	*-modzi* 'six'	*tinsomba tisanu ndi kamodzi**
'5 and	1'	'six small fish'
-sanu ndi	*-ŵiri* 'seven'	*maukonde asanu ndi aŵiri*
'5 and	2'	'seven nets'
-sanu ndi	*-tatu* 'eight'	*anthu asanu ndi atatu*
'5 and	3'	'eight people'
-sanu ndi	*-nayi* 'nine'	*mitengo isanu ndi inayi*
'5 and	4'	'nine trees'

The number ten *khumi* is an exception because it does not take the AP of the noun it 'counts':

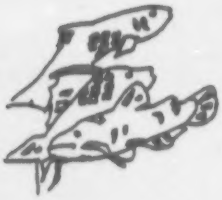
nyumba khumi 'ten houses'　　*ana khumi* 'ten children'

*Whenever -*modzi* appears, it takes the AP of the singular form of the noun, whether or not the noun in the sentence is plural:

chitseko chimodzi	'one door'
zitseko zisanu ndi chimodzi 'doors' five and one	'six doors'

Other examples:

Ndinaona atsikana anayi.	'I saw four girls.'
Anagula mabuku asanu ndi limodzi.	'He bought six books.'
Tinadya nthochi zisanu ndi zinayi.	'We ate nine bananas.'



Exercises

A. Combine the following nouns with the number stem -*modzi* 'one' and the correct AP and give the meaning.

Example: *mpeni* → *mpeni umodzi* 'one knife'

1. mlendo
2. munda
3. ulalo
4. nyali
5. kamtengo
6. dengu
7. chithunzi
8. bwenzi
9. mwana
10. chipeŵa
11. dziko
12. galu
13. ulendo
14. njinga
15. mphika
16. kapu
17. sukulu
18. tebulo
19. mayi
20. nyanja

B. Make the nouns in the preceding exercise plural and then combine them with the number stem -*sanu ndi* -*modzi* 'six', making statements 'I have ____________':

Example: *mpeni* → *mipeni* → *Ndili ndi mipeni isanu ndi umodzi.*
'I have six knives.'

C. Using the plural form of the nouns in Exercise A, make sentences in the form *Ndinaona* _______ 'I saw _______', completing them with a noun and any number.

Example: *mipeni* → *Ndinaona mipeni iŵiri.* 'I saw two knives.'

D. Make 'what?' questions with the following verbs and give numerical answers with the following nouns:

Example: *-gula/mabuku* *Munagula chiyani?* 'What did you buy?' *Ndinagula mabuku aŵiri.* 'I bought two books.'

1. -ona/ng'ombe
2. -gulitsa/mipando
3. -li ndi/nthochi
4. -ŵerenga/kalata
5. -manga/nyumba
6. -lemba/mabuku
7. -dya/nkhuku
8. -gula/maukonde
9. -peza/mwala
10. -ona/alendo

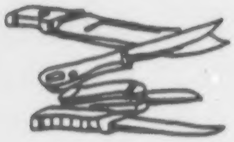
E. Answer the following questions affirmatively in full sentences and then negatively with a different number:

Example: *Kodi munagula mipeni iŵiri?* 'Did you buy two knives?'

Inde, ndinagula mipeni iŵiri.
'Yes, I bought two knives.'

Iyayi, ndinagula mpeni umodzi.
'No, I bought one knife.'

1. Kodi munagula nyumba ziŵiri?
2. Kodi mwaŵerenga mabuku atatu?
3. Kodi mwapita kusitolo ziŵiri?
4. Kodi munaona ana anayi?
5. Kodi aphunzitsi atatu anachedwa?
6. Kodi munagula mabuku khumi?
7. Kodi muli ndi matumba asanu?
8. Kodi munapita kumudzi umodzi?
9. Kodi mwadya nsomba zinayi?
10. Kodi muli ndi achimwene asanu ndi mmodzi?



6.4.2 How Many?

To ask 'how many' people or things there are, the question stem -*ngati?* is used. Like number stems, -*ngati* takes the AP of the noun whose quantity it is measuring. The -*ngati* construction is in the following form:

Noun	AP	+ -*ngati*		
misewu	*i-*	+ -*ngati*	=	*Misewu ingati?*
roads		/ how many		'How many roads?'

Mukuona misewu ingati? 'How many roads do you see?'
'you are seeing'

Other examples:

madengu	*a-*	+ -*ngati*	=	*Anagula madengu angati?*
baskets		/ how many?		'How many baskets did he buy?'
achemwali	*a-*	+ -*ngati*	=	*Muli ndi achemwali angati?*
				'How many sisters do you have?'
ng'ombe	*zi-*	+ -*ngati*	=	*Zinadwala ng'ombe zingati?*
				'How many cows were sick?'

-*ngati* can be used with *ndalama*, a collective noun in English but a countable one in Chicheŵa (*Munapeza ndalama zingati?* 'How much money did you find?'). Chicheŵa nouns which are collective, such as *madzi* 'water' and *ufa* 'flour', can not take the question stem -*ngati*.

-*ngati* is also used to ask 'how old' someone is. In English we would ask 'how old are you?', but in Chicheŵa, we would literally say 'you have years how many?':

Muli ndi zaka zingati?	'How old are you?'
Ndili ndi zaka zisanu ndi zitatu.	'I have years five and three.' = 'I'm eight years old.'

Exercises

A. First, substitute the following nouns into the model question making all necessary changes in agreement. Then, answer the question with a number:

Example: Model: *Mwaona anthu angati?*
'How many people have you seen?'
Substitution: *nkhuku*
New Model: *Mwaona nkhuku zingati?*
'How many chickens have you seen?'
Answer: *Ndaona nkhuku ziŵiri.*
'I have seen two chickens.'

1. maukonde
2. agalu
3. zipeŵa
4. minda
5. akazi
6. mazira
7. misewu
8. tinyumba
9. maiko
10. nyali

B. Answer the following questions:

Example: *Muli ndi mikono ingati?* 'How many arms do you have?'
Ndili ndi mikoni iŵiri. 'I have two arms.'

1. Chipinda chanu chili ndi zitseko zingati?
2. Muli ndi maina angati?
3. M'kalasimu muli anthu angati?
4. Mwaphunzira Chicheŵa masiku angati?
5. Muli ndi nsapato zingati?
6. Muli ndi miyendo ingati?
7. Munabwera ku Malaŵi ndi mabuku angati?
8. Mukufuna kudya nthochi zingati?
9. Muli ndi achimwene angati?
10. Tebulo limakhala ndi miyendo ingati?

C. Make *-ngati* questions out of the following vocabulary and answer the questions:

Example: *-gulitsa/njinga...* *Anagulitsa njinga zingati?*
'How many bikes did he sell?'

Anagulitsa njinga imodzi.
'He sold one bike.'

1. -dwala/ana...
2. -li pakhomo/alendo...
3. -tupa/zala...
4. -li m'galimoto/ anthu...
5. -thyoka/mipando
6. -manga/maulalo...
7. -lemba/kalata...
8. -li ndi/achemwali...
9. -gula/mipeni...
10. -dya/tinsomba...

6.4.3 Which?

-ti is a question stem used to ask about the identity of someone or something from a choice of more than one: 'Which book do you want, this one or that one?' / 'Which are your children?'. *-ti* 'which?' takes the agreement prefix of its noun referent (which it may or may not follow directly):

Noun	AP	+	*-ti*			
buku	*li-*	+	*-ti*	=	*buku liti?*	'Which book?'

Munagula buku liti?	'Which book did you buy?'
Anapeza zinthu ziti?	'Which things did he find?'
Kamwana kanu ndi kati?	'Your small child is which (one)?'
Mazira ake ndi ati?	'Their eggs are which (ones)?'

The question itslef will sometimes specify the choices to be made:

Njinga yake ndi iti, iyi kapena iyo?
'His bike is which one, this one or that one?'

Mukufuna mpeni uti, wanga kapena wanu?
'Which knife do you want, mine or yours?'

When the locative APs are combined with the *-ti* stem, the resulting forms *pati?*, *kuti?* and *muti?* are synonyms for 'where?' (depending on the type of location); however as *ku-* is the general locative AP, *kuti* is more frequently used.

Nyumba yanu ili pati?	'At which place (where) is your house?'
Kwanu ndi kuti?	'At which place (where) is your home?'
Ana anu ali muti?	'In which place (where) are your children?'

Exercises

A. Substitute the following nouns into the model question making all necessary changes in agreement. Then answer the question with an appropriate demonstrative, possessive or modifier.

Example: Model: *Munapeza njira iti?*
'Which path did you find?'
Substitution: *buku*
New Model: *Munapeza buku liti?*
'Which book did you find?'
Answer: *Ndinapeza buku lija.*
'I found that book.'

1. ana
2. cholembera
3. ukonde
4. miyala
5. zithunzi
6. makasu
7. fodya
8. tikapu
9. mphunzitsi
10. dengu

B. The nouns in the following sentences contain no modifiers. The first student should make a question with *-ti* from the following sentences and then the next student should give an answer with an appropriate modifier.

Example:	*Ndinaŵerenga kalata.*	'I read a letter.'
	Munaŵerenga kalata iti?	'Which letter did you read?'
Answer:	*Ndinaŵerenga kalata yanu.*	'I read your letter.'

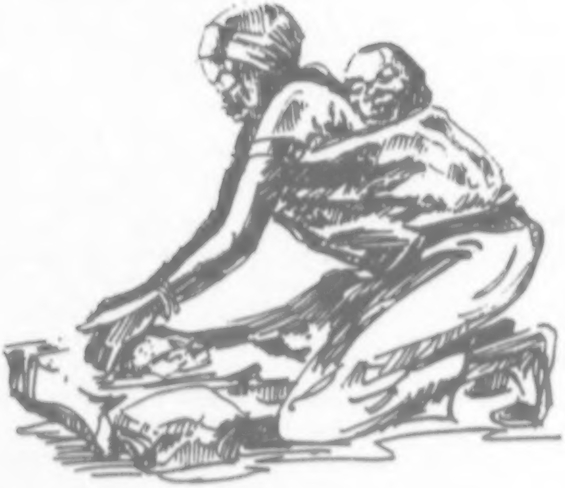
1. Ndinaona galimoto.
2. Galu wafa.
3. Anamanga nyumba.
4. Mwendo wathyoka.
5. Ndimakhala kumudzi.
6. Ndinapeza cholembera.
7. Ndinaona ndalama patebulo.
8. Mwana wadwala.
9. Muli madzi m'chitsime.
10. Tinagula ukonde.

C. Answer the following questions:

Example: *Munagula njinga iti, iyi kapena iyo?*
'Which bicycle did you buy, this one or that one?'

Ndinagula njinga iyi.
'I bought this bicycle.'

1. Bwenzi liti linabwera kuno?
2. Mumakonda sitolo iti?
3. Chipinda chanu ndi chiti?
4. Kamwana kati kagwa, kanu kapena kanga?
5. Dzina lanu ndi liti, ili kapena ilo?
6. Anachedwa aphunzitsi ati?
7. Munagula mipando iti?
8. Mukufuna kuona munda uti, uwu kapena uwo?
9. Muli ndi nyali iti?
10. APhiri apeza cholembera chiti, changa kapena chanu?



KUPHIKA

6.5 RELATIVE PRONOUN (AP + -MENE)

The stem *-mene* can, in combination with APs, be used as a relative pronoun ('who, which, whom, that).* These relative pronouns introduce additional information about a noun or pronoun in a sentence. For example, in the sentence 'I saw a chair which was broken,' the relative clause 'which was broken' adds more information about the 'chair' to the rest of the sentence.

In Chicheŵa the relative pronoun is formed by adding an AP to the *-mene* stem; this AP agrees with the noun to which *-mene* refers. For example:

Noun	AP	+	*-mene*		
cholembera	*chi-*	+	*-mene*	=	*cholembera chimene* 'the pen which/that'
mpando	*u-*	+	*-mene*	=	*mpando umene* 'the chair which/that'
atsikana	*a-*	+	*-mene*	=	*atsikana amene* 'the girls that/who/whom'
ukonde	*u-*	+	*-mene*	=	*ukonde umene* 'the net which/that'

Sometimes the relative pronoun stands for the subject of the sentence:

> *Buku limene lili patebulo ndi langa.*
> 'The book which is on the table is mine.'
>
> *Mnyamata amene akuŵerenga pano ndi mchimwene wanga.*
> 'The boy who is reading here is my brother.'

Sometimes the relative pronoun stands for the object of the verb:

> *Aphunzitsi amene tinawaona anapita kusukulu.*
> 'The teachers whom we saw (them) went to school.'
>
> *Zitsulo zimene anazipeza zinali zake.*
> 'The tools which they found (them) were his.'

In these examples, an optional object prefix agreeing with the antecedent of the relative pronoun appears in the verb of the relative clause (...*tinawaona*.../...*anazipeza*).

In either case, whether the relative *-mene* stands for the subject or the object, it always agrees with the noun which it stands for.

---

*The relative pronouns are distinct from the question words 'who?' *ndani*, 'whom?' *yani*, and 'which?' -*ti*.

Exercises

A. Substitute the following nouns into the model sentence making all necessary changes in agreement:

Example: Model: *Ndikufuna chipatso chimene chili patebulo.*
'I want the fruit which is on the table.'

Substitution: *zipatso*

New Model: *Ndikufuna zipatso zimene zili patebulo.*
'I want the fruits which are on the table.'

1. mipeni
2. nsima
3. madengu
4. cholembera
5. tinthochi
6. dzira
7. ufa
8. kabuku
9. kalata
10. ndalama

B. Answer the following questions with a relative clause:

Example: *Munagulu buku liti?*
'Which book did you buy?'

Ndinagula buku limene munalifuna.
'I bought the book which you wanted.'

1. Munaona mphunzitsi uti?
2. Mumakonda anthu ati?
3. Munagulitsa mpando uti?
4. Mwaona ulalo uti?
5. Munapeza dengu liti?
6. Mukupita kumudzi kuti?
7. Munagula nyumba iti?
8. Mumakonda zakudya ziti?
9. Muli ndi alendo ati m'nyumba yanu?
10. Mukumupatsa khasu liti?

C. Combine the following pairs of sentences using relative pronouns:

Example: *Ndinagula ufa.* *Ufa uli m'dengumo.*
'I bought flour.' 'The flour is in the basket.'

Ndinagula ufa umene uli m'dengumo.
'I bought some flour which is in the basket.'

1. Ndifuna njinga. Njinga ili m'sitolo umu.
2. Amakonda mtsikanayu. Ndiye wophunzira.
3. Tinaŵerenga phunziro. Phunziro linali m'buku umo.
4. Anabwera kusukulu. Ndimaphunzira kusukuluyo.
5. Anagulitsa galimoto. Inathyoka.
6. Sindinadye chakudya. Akazi anu anaphika chakudya.
7. Anamanga nyumba. Nyumba ili paphiri ilo.
8. Ndikudziŵa mnyamata. Munamuona.
9. Ndikuŵerenga kalata. Munalemba kalata.
10. Akukonda kamwana. Kamwana kamakhala pafupi ndi nyumba yake.

6.6 SUMMARY EXERCISES

A. Change the verbs in the following sentences into the simple past: (-*na*-/-*da*-):

Example:	*Akubwera kuno.* 'He's coming here.'	*Anabwera kuno.* 'He came here.'

1. Ndadwala.
2. Akugula fodya.
3. Chala chathyoka.
4. Tikuyamba ulendo wathu.
5. Ndikupita kufupi ndi mapiri aja.
6. Anyamatawo akuphunzira sukulu.
7. Sindikudya chakudyacho.
8. Ndili bwino.
9. Anaŵa akufuna kuona zithunzizo.
10. Sagwira ntchito kwambiri.

B. Answer the following questions in the affirmative and the negative:

Example:	*Kodi munadwala dzulo?*	'Were you sick yesterday?'
	Inde, ndinadwala.	'Yes, I was sick.'
	Iyayi, sindinadwale.	'No, I wasn't sick.'

1. Kodi munagula ufawo?
2. Kodi anaŵa anachedwa kusukulu?
3. Kodi tinaona anthu?
4. Kodi munafuna kuŵerenga kalatayo?
5. Kodi munapeza ndalama zanu?
6. Kodi munagwira ntchito kwambiri?
7. Kodi amayiŵa anagulitsa madenguwo?
8. Kodi tinaŵerenga phunzirolo dzulo?
9. Kodi miyendo inatupa?
10. Kodi munali bwino dzula?

C. Substitute the following nouns into the model question, making the necessary changes in agreement. Then answer the question with an appropriate relative pronoun and clause.

Example: Model: *Mukufuna buku liti?*
'Which book do you want?'
Substitution: *mbale*
New Model: *Mukufuna mbale iti?*
'Which plate do you want?'
Answer: *Ndikufuna mbale imene ili patebulolo.*
'I want the plate which is on that table.'

1. zipeŵa
2. cholembera
3. kadengu
4. nyali
5. tebulo
6. makasu
7. mipeni
8. galimoto
9. chipinda
10. mpando

D. Make *-ngati* 'how many' questions with the verb and noun provided; then answer the question with the number provided:

Example: *-peza ... mazira / -tatu*
'find' ... 'eggs' / 'three'

Munapeza mazira angati?	*Ndinapeza atatu.*
'How many eggs did you find?'	'I found three.'

1. -lemba ... kalata / -ŵiri
2. -li ndi ... ana / -sanu ndi -modzi
3. -ŵerenga ... mabuku / -modzi
4. -ona ... zithunzi / -sanu ndi -nayi
5. -chita ... zinthu / khumi
6. -pita ... midzi / -tatu
7. -thyoka ... zala / -nayi
8. -phunzira ... maphunziro / -sanu ndi -ŵiri
9. -dya ... nthochi / -modzi
10. -gwira ntchito ... masiku / -sanu

E. Answer the following questions using object prefixes to replace the noun object:

Example: *Munaona zithunzi zanga?* *Inde, ndinaziona.*

1. Munapeza anawo?
2. Mukuŵerenga mabukuwa?
3. Munagulitsa zipeŵazo?
4. Amamanga maulalo?
5. Munachita ntchitoyo?
6. Mudzathandiza anzanga?
7. Anapeza ndalama zake?
8. Anagula nyumbayo?
9. Akuphika tinsombato?
10. Mwalemba kalatayo?

6.7 GRAMMATICAL PATTERNS LEARNED

Simple Past: -*na*- or -*da*- in T/A slot

Affirmative: 'I bought a book.'

AP +	T/A +	V. Root +	Final Suffix	Object	
Ndi-	*-na-*	*-gul-*	*-a*	*buku*	*Ndinagula buku.*

Negative: 'I didn't buy a book.'

Neg. Prefix +	AP +	T/A +	V. Root +	Final Suffix	Object	
Si-	*-ndi-*	*-na-*	*-gul-*	*-e*	*buku*	*Sindinagule buku.*

Object Prefixes

Pronouns: 'We saw them.'

AP +	T/A +	Object Prefix +	V. Root +	-*a*	
Ti-	*-na-*	*-wa-*	*-on-*	*-a*	*Tinawaona.*

Nouns: 'I found the chickens.'

AP +	T/A +	Object Prefix +	V. Root +	-*a*	Object	
Ndi-	*-na-*	*-zi-*	*-pez-*	*-a*	*nkhuku*	*Ndinazipeza nkhuku.*

Modifiers: AP + stem (numbers, how many?, which?, relative pronouns)

'four children'

Noun	AP +	number stem	
ana	*a-*	*-nayi*	*ana anayi*

'How many hats do you want?'

AP	+ T/A	+ V. Stem	noun	AP	+ *-ngati*	
Mu-	*-ku-*	*-funa*	*zipeŵa*	*zi-*	*-ngati*	*Mukufuna zipeŵa zingati?*

'Which hoe did you see?'

AP	+ T/A	+ V. Stem	noun	AP	+ *-ti*	
Mu-	*-na-*	*-ona*	*khasu*	*li-*	*-ti*	*Munaona khasu liti?*

'I ate the fish which he bought.'

AP	+ T/A	+ V. Stem	noun	AP	+ *-mene*	AP	+ T/A	+ Object Prefix	+ V. Stem
ndi	*-na-*	*-dya*	*nsomba*	*i-*	*-mene*	*a-*	*-na-*	*-i-*	*-gula*
Ndinadya nsomba imene anaigula.									

LESSON 6B

(PHUNZIRO LACHISANU NDI CHIMODZI)

COMMUNICATION/CULTURE

6.1 KUCHIPATALA

6.2 Vocabulary Notes

6.3 Usage Notes

  6.3.1 Mukudwala chiyani?

  6.3.2 Mutu Ukundipweteka

  6.3.3 -Mva Mutu

  6.3.4 Mumakhala Kuti?

6.4 Usage Notes

  6.4.1 Illness

  6.4.2 Traditional Medicine vs. Western Medicine

6.5 Exercises

6.6 Survival Vocabulary

6.7 Idiomatic Expressions

LESSON 6 B
(Phunziro Lachisanu ndi Chimodzi)

6.1 KUCHIPATALA

Namwino: Mukudwálá chiyáni?
aSteve: Mutú ukundipweteka.
Namwino: Dzíná lanú ndani?
aSteve: Dzíná langá ndi Stévé Míller.
Namwino: Múmalémbá bwánji dzíná lanu?
aSteve: S-T-E-V-E M-I-L-L-E-R. Basi.
Namwino: Zíkomo. Múmakhálá kuti?
aSteve: Ndímakhálá pa 6 Mulunguzi Road.
Namwino: Wayambá liti kupwéteka mutu?
aSteve: Wayamba usíku. Síndínagóne.
Namwino: Múkálándira jékeseni.
aSteve: Chábwino. Zíkomo.

6.2 VOCABULARY NOTES

Mutu ukundipweteka - '(My) Head is hurting me.'
    mutu (Cl. 3) - 'head'
    ukundipweteka - '(It) is hurting me.'
    -*pweteka* - 'hurt' (an equivalent verb used in some areas is -*ŵaŵa* 'hurt')
Mukalandira jekeseni - 'You are going to receive an injection.'
    -*ka* - 'going to ...'
    -*landira* - 'receive'
    jekeseni (Cl. 9/10) - 'injection'
usiku - 'night'

6.3 USAGE NOTES

6.3.1 Mukudwala chiyani?

The question *Mukudwala chiyani?* generally means 'What are you sick (with)? A literal reading of this question is 'You are sick what?' The implication of this question is that you are really asking:

> 'You are sick (as to) what?'

There are several ways to answer this question, one being an answer that models the structure of the question:

Mukudwala chiyani?

Ndikudwala mutu.	'I am sick (as to) head.'
Ndikudwala chifuwa.	'I am sick (as to) chest.' ('I have a cough.')
Ndikudwala malungo.	'I am sick (as to) fever/malaria.' ('I have a fever.')
Ndikudwala chinfine.	'I'm sick (as to) cold.' ('I have a cold.')
Ndikudwala kamwazi.	'I'm sick (as to) dysentery.' ('I have dysentery.')

In the answers (as in the questions) no form stands between 'sick' and the body part. Moreover, there is no possessive pronoun to indicate 'my head' or 'my chest.'

The lack of possessives and modifiers can be explained by the idea of 'inalienable possession.' We are said to be in inalienable possession of our body parts since there is no doubt that they belong to us and no one else. With this reasoning, to say that 'I have hurt my head' is redundant: 'your head' is your inalienable possession so that the use of a possessive pronoun such as 'my' is not obligatory once I was already mentioned.* Similarly, when you say that 'you are sick (as to) head' (*Ndikudwala mutu*), it is obvious that you are talking about your own head; again the possession which is clearly implied need not be stated.

If you were talking about someone else's head, then you would need a form to express 'someone else's' (*mutu wake* 'his head'). With no such form, the assumption is that the body part referred to belongs to the speakers or the person referred to.

---

*However, a possessive is obligatory in a sentence such as *Mwendo wanga wathyoka* ('My leg is broken') because there is no personal pronoun subject or object to indicate identity.

6.3.2 Mutu ukundipweteka.

This possible answer to the question *Mukudwala chiyani?* literally means 'Head is hurting me.' Here also there is no possessive needed to indicate 'whose' head. Other examples of this structure are:

M'mimba mukundipweteka.	'In (my) stomach hurts me.'
Khutu likundipweteka.	'(My) ear hurts me.'
Mkono ukundipweteka.	'(My) arm hurts me.'
Dzanja likundipweteka.	'(My) hand hurts me.'

6.3.3 -mva mutu

Another way of indicating an illness is to use the verb *-mva* which means 'feel' (also 'hear/listen'). To say that 'you feel (your) head' implies that you 'feel pain' there:

Ndikumva mutu. 'I'm feeling (pain) head' = 'I have a headache.'

Ndikumva diso. 'I'm feeling (pain) eye' = 'I have a sore eye.'

Ndikumva m'mero. 'I'm feeling (pain) throat' = 'I have a sore throat.'

6.3.4 Mumakhala kuti?

This question asks 'where do you live?' With the habitual T/A -ma- indicating 'usually', the question implies a place of residence or an address. This constractions with the question *Mumachokera kuti?* 'Where do you come from?' which asks for a place of origin.

Mumachokera kuti?	*Ndimachokera ku Ameleka.*
Mumakhala kuti?	*Ndimakhala ku Chancellor College.*

6.4 USAGE NOTES

6.4.1 Illness

In the past, illness, for many Africans, was not just a question of biological malfunctioning. People could become ill because of other factors, such as through witchcraft or even through the 'bad thoughts' of other people. Illnesses whose symptoms were familiar to the traditional doctors were considered to be natural and biological in origin. However, when a seemingly healthy person suddenly fell dead from a disease whose symptoms and charateristics were unfamiliar, the charge was often made that the illness was not natural, caused by some unknown force. Because of jealousy, envy or hatred, enemies could try to bring you harm through the powers of witchcraft. Western medicines and ordinary traditional medicines would do no good against these types of illnesses; witchcraft had to be fought by special protection (sacrifices, talismans, incantation) provided by traditional doctors (*sing'anga*).

Nowadays, with the loosening of ties with traditional life, many people no longer believe that there are reasons other than purely biological for illnesses. Yet, other people still maintain that there are diseases that ordinary medicine can not cure; for them it is still reasonable to look to witchcraft for the source and the cure.

6.4.2 Traditional Medicine vs. Western Medicine

Contrary to Western stereotypes, Africans did enjoy the benefits of effective traditional medicine before the arrival of Colonialism. With a knowledge based on the known and assumed curative powers of various parts of plants and animals, traditional doctors administered to both internal and external ills that afflicted people. As importantly, the traditional doctors administered to the psychological needs of their patients by providing comfort, assurance, and understanding. This psychological bond of confidence between a patient and a comprehending doctor who is familiar with the patient's personal and public life played an important role in the success of their medicine.

This bond, however, was damaged by the advent of Western medicine in Africa. With their medicine based on extensive scientific knowledge, these new 'flashy' medicine men (called either *dokotala* or *sing'anga*) provided a challenge to the ways of the traditional *sing'anga* or witch doctors. Instead of trying to learn from each other, the two became rivals in the practice of medicine. Western medicine attracted patients because of its impressive array of pills, injections and technical paraphernalia for examination and operations which were able to diagnose and cure successfully. What was lacking was the psychological medicine which an aloof Western doctor could not provide. It was this psychological need that kept people going to the traditional *sing'anga* (whether a witch doctor or not) who administered both to the body and the mind (and with success, too).

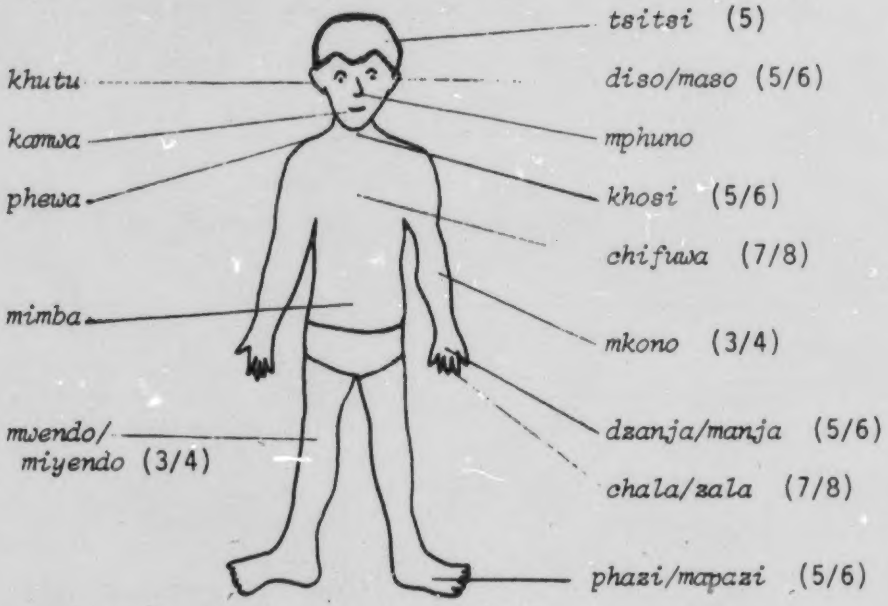
This rivalry between the traditional and Western medicines has created dual loyalties in many Africans who will often go to both the Western and the traditional doctor. If they are not cured to their satisfaction, with either medicine they will just as easily go to seek cures with the 'other side'. If would seem then that the best medical system in Africa would be one that combines the practice and knowledge of both medical traditions.

The following dialogue points out this issue of 'traditional medicine vs. Western medicine'. Thengo, the father of two sick children, has gone to visit a relative, Chimono, who is a traditional doctor.

Thengo: *Zoonadi, kwathuku sikuli bwino adzukulu anu, Kaphute ndi Kampini akudwala kwambiri.*	Thengo: Really, (things) at home are not well with your grandchildren. Kaphute and Kampini are very sick.
Chimono: *Anawo akudwala chiyani? Anayamba liti matendawo?*	Chimono: What are those children sick with? When did this sickness begin?
Thengo: *Akudwala maso tsopano ndi sabata limodzi. Tinapita nawo kuchipatala koma tsopano tataya chikulupiriro. Sitikupitanso.*	Thengo: They've been sick with conjunctivitis for one week. We went with them to the hospital but now we have lost hope with them. We are not going there again.
Chimono: *Pepani kwambiri bambo. Chifukwa chiyani simunabwere kuno msanga? Musaiŵale kuti za chipatalazi ndi za Azungu; ife tili ndi mankhwala athu. Kupita kuchipatala, simungathandize anawo. Koma poti mwabwera tichiritsa matendawo.*	Chimono: (I'm) very sorry bambo. Why didn't you come here quickly? Don't forget that (the things of) the hospital are (the things of) the Europeans. We have our own medicine. Going to the hospital you can't help those children. But since you've come, we'll cure that sickness.

6.5 EXERCISES

6.5.1 *Thupi* (the body)


tsitsi (5)
khutu
diso/maso (5/6)
kamwa
mphuno
phewa
khosi (5/6)
chifuwa (7/8)
mimba
mkono (3/4)
mwendo/ miyendo (3/4)
dzanja/manja (5/6)
chala/zala (7/8)
phazi/mapazi (5/6)

6.5.2

Ask each other questions about the location of parts of the body. For example:

Khosi lili kuti? 'Where is the neck?'

Khosi lili pakati pa mutu ndi thupi.
'The neck is between the head and the body.'

Continue with other parts of the body:

1st student: ___________-li kuti?
(makutu, maso, tsitsi, kamwa, etc.)

2nd student: ___________-li pakati pa _________________.
pamwamba pa
pansi pa

6.5.3 *Mutu ukundipweteka.*

Practice this pattern by asking and answering the question *Mukudwala chiyani?*

Mukudwala chiyani? 'What are you sick (with)?'

Mutu ukundipweteka. '(My) head hurts me.'

1st student: ______________________?

2nd student: __________-kundipweteka.
(mutu, maso, m'mimba, chifuwa, etc.)

6.5.4 *Ndikudwala malungu.* 'I have a fever.'

Answer the question *Mukudwala chiyani?* with the pattern *Ndikudwala malungo*.

1st student: Mukudwala chiyani?

2nd student: Ndikudwala ________________.
(chinfine, mutu, kamwazi, etc.)

6.5.5 *Ndikumva mutu.* 'I have a headache.'

Practice this *-mva* pattern by asking and answering questions about one's health:

1st student: Mukudwala chiyani?

2nd student: Ndikumva __________.

6.5.6 -*tupa* 'be swollen / -*thyoka* 'be broken'

Answer questions about your health by indicating that 'something is broken or swollen':

1st student: Mukudwala chiyani?

2nd student: Chala changa chatupa. / Mwendo wanga wathyoka.
________-tupa. ___________-thyoka.

6.5.7 *Mumalemba bwanji dzina lanu?*

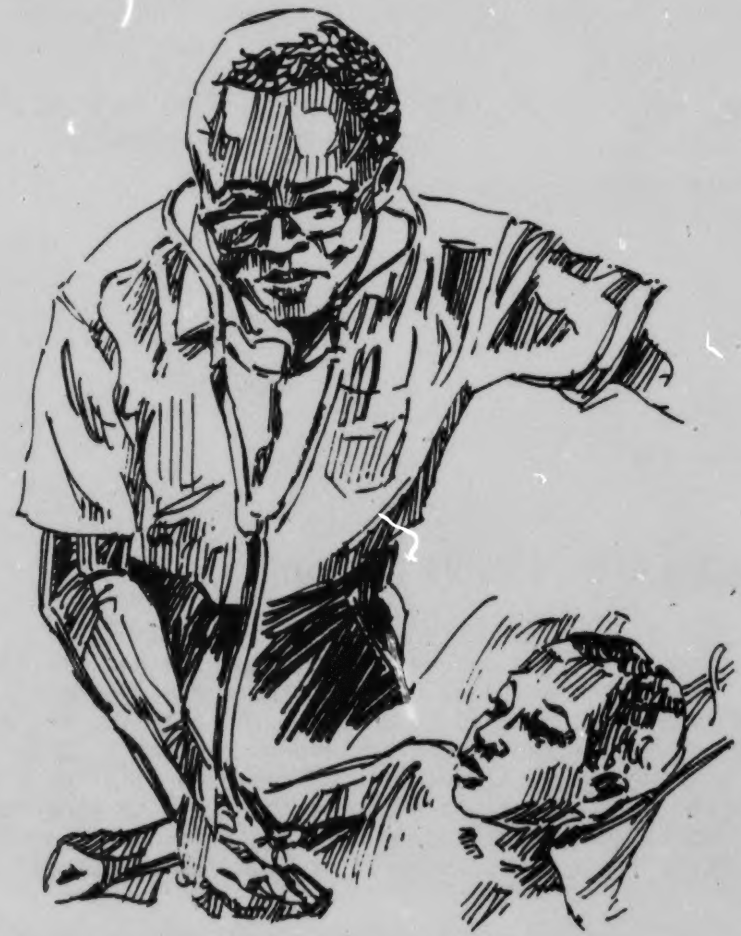
Practice asking each other to spell your names:

1st student: Mumalemba bwanji dzina lanu?

2nd student: _ - - - - - - - - - - - - - _. Basi.

6.5.8 THE DIALOGUE

Perform the dialogue, first by practicing with the teacher and then with each other. Then vary the structures and details of the dialogue, changing the type of illness, address, and remedy.



SING'ANGA

6.6 SURVIVAL VOCABULARY

Ndili ndi chilonda pamwendo. - 'I have a sore on (my) leg.'
sore

Ndadzitema ndi mpeni - 'I have cut myself with a knife.' (also *-cheka* 'cut')

nda / *dzi* / *tema*
I've /myself / cut

Msomali wandilasa - 'A nail has pricked me.'

msomali (Cl. 3/4) - 'nail'

wandilasa - '(it) has pricked me.'

wa / *ndi* / *lasa*
It has/ me / prick

Ndikusanza - 'I'm vomiting.'

-*sanza* - 'vomit'

Ndakulemberani mankhwala akumwa - 'I've written you some medicine for drinking.'

nda / *ku* / *lembera* / *ni*
I've/you / written for

mankhwala - 'medicine'

akumwa - 'for drinking'

Mukuonana ndi dokotala wamkulu - 'You'll go and meet the head doctor.'

mu / *ku* / *ona* / *na* - 'you'll go and meet'
you/ be going/ see / each other

wamkulu - 'big'

6.7 IDIOMATIC EXPRESSIONS

An idiomatic expression has a meaning that is more than the sum of its parts; even if you know which each part means alone, you can't necessarily hit upon their combined meaning. Consider, for example, the expression: *Bwenzi la mphasa*. It's parts mean 'friend of the mat'. But it is used to describe someone who is always sick or has been sick for a long time. While it's true that someone who must lie down gets to know the mat well, there is no logical progression from being a 'friend of the mat' to necessarily being sick. Such is an idiom--you can't entirely predict its meaning:

A: Muli bwanji?

B: Ndine bwenzi la mphasa.

A: Pepani.

Other idioms:

-*langiza ku phazi* 'show foot' This expression is used to describe someone who ran away at great speed -- he ran so fast that he 'showed his feet'.

-*tsina khutu* 'pinch the ear' This expression means to give information to someone else, to tell a secret, or even to warn someone.

-*phimba mmaso* 'cover the eyes' This expression means that you fool someone by 'covering his eyes' to the truth. An equivalent expression in English is 'pull the wool over someone's eyes.'

-*mera mano* 'grow teeth' To grow teeth' means to grow bold, even to fight back. It is used to describe a formerly meek person who finally takes a bold stand against someone or something.

LESSON 7A

(PHUNZIRO LACHISANU NDI CHIŴIRI)

GRAMMAR

7.1 New Vocabulary
7.2 The Future Tenses
    7.2.1 Immediate Future
    7.2.2 Distant Future
    7.2.3 Future of the Verb 'Be'
7.3 Time Expressions
    7.3.1 Yesterday, Today, Tomorrow
    7.3.2 Morning, Noon, Evening, Night
    7.3.3 This Morning, Yesterday Afternoon
    7.3.4 Meals of the Day
7.4 When?
7.5 More Relative Pronouns
    7.5.1 Whose?
    7.5.2 The One/Ones
7.6 The Other/Another/Some (AP + -INA)
7.7 Summary Exercises
7.8 Grammatical Patterns Learned

LESSON 7 A

(Phunziro Lachisanu ndi Chiŵiri)

7.1 NEW VOCABULARY

CLASSES 1/2

mwini/eni	'owner/owners'

CLASS 1A

tii	'tea'
khofi	'coffee'

CLASSES 1A/2

kanema	'cinema'

CLASS 7

chakudya cha m'maŵa	'breakfast'
chakudya cha masana	'lunch'
chakudya cha madzulo	'dinner/supper'

CLASS 9

mvula	'rain'

CLASSES 9/10

nyimbo	'song/songs'

TENSE ASPECT PREFIXES

-dza-	'distant future'
-0-	'immediate future'

ADVERBS OF TIME

mawa	'tomorrow'
lero	'today'
dzana	'day before yesterday'
m'kuja	'day after tomorrow'
posachedwa	'soon'

QUESTION WORD

liti?	'when?'

VERBS

-phunzira	'learn/study'
-imba	'sing'
-fika	'arrive'
-lankhula	'talk'
-onana	'see each other'
-lowa	'enter'

MODIFIERS

-ina	'some, another, the others'
amene	'the one/one who/whom'
chimene	'the one that/what'
zimene	'the ones that/what'

7.2 THE FUTURE TENSES

In Chicheŵa a distinction is made between the immediate future (very near in time) and the distant future (somewhat removed in time). It would be the difference between doing something 'today or later in the day' and doing something 'next week'. For intermediate times, such as 'tomorrow', either form can be used.

IMMEDIATE	DISTANT
They'll come today (or in a moment).	They'll come next week.

7.2.1 Immediate Future

The immediate future is indicated by the absence of any tense/aspect prefix in the verb construction and by a high tone on the subject prefix.

AP + T/A + verb root + -*a*
a- + Ø + *-bwer-* + *-a* = *âbwera*
they / (will) come 'they will come'

Compare: *abwerá* (they have come) and *ábwerá* (they will come)

The time expressions 'today' *lero* and 'soon' *posachedwa* (literally: 'being not late') often accompany the immediate future:

Examples:

Ndipita kusitolo lero.	'I'll go to the store today.'
Tidya posachedwa.	'We shall eat soon.'
Ndani aŵerenga kalatayi?	'Who'll read this letter?'

The negative immediate future is formed by adding the negative suffix *si-* to the verb construction:

Abwera lero. →	*Sabwera lero.*
'He'll come today.'	'He won't come today.'
Ndipita kusukulu. →	*Sindipita kusukulu.*
'I'll go to school.'	'I won't go to school.'

7.2.2 **Distant Future**

-*dza*- is the T/A prefix for the distant future:

AP	+	*-dza-*	+	verb root	+	*-a*		
A-	+	*-dza-*	+	*-bwer-*	+	*-a*	=	*Adzabwera.*
he	/	will	/	come				'he will come'

Time expressions, such as *sabata lamaŵa* 'next week' occur with the distant future:

Ndidzapita kusitolo sabata lamaŵa.
'I will go to the store next week.'

Ndani adzathandiza alimi aja sabata lamaŵa?
'Who'll help the farmers next week?'

Time expressions such as *maŵa* 'tomorrow' occur with either the immediate future (-0- T/A prefix) or the distant future (-*dza*-):

Tidya nsombayi maŵa. *Tidzadya nsombayi maŵa.*	'We'll eat this fish tomorrow.'
Tionana maŵa. *Tidzaonana maŵa.*	'We'll see each other tomorrow.'

As with the immediate future, the negative distant future is formed by adding *si*- to the verb:

Adzabwera maŵa. 'He will come tomorrow.'	→	*Sadzabwera maŵa.* 'He won't come tomorrow'
Ndidzapita kusukulu. 'I'll go to school.'	→	*Sindidzapita kusukulu.* 'I won't go to school.'

Exercises

A. Change the verbs in the following sentences to the distant future -*dza*-, adding *sabata lamaŵa* 'next week' at the end of each sentence:

Example: *Ndinagulitsa khasu langa.* 'I sold my hoe.' →
Ndidzagulitsa khasu langa sabata lamaŵa.
'I'll sell my hoe next week.'

1. Akupita pansi kuminda yawo.
2. Munaŵerenga buku lija?
3. Anyamataŵa anapeza ndalama.
4. Sindinadwale.
5. Tikupita ku Blantyre.
6. Alendo amadya kwa aPhiri.
7. Munagona kuti?
8. Sanalembe bwino.
9. Akugula chimanga.
10. Tinamwa chiyani?

B. Repeat the preceding exercise, changing the verbs into the immediate future and adding *lero* at the end of each sentence:

Example: *Ndinagulitsa khasu langa.* 'I sold my hoe.' →
Ndigulitsa khasu langa lero. 'I will sell my hoe today.'

C. Answer the following questions:

Example: *Mudzamanga nyumba kuti?*
'Where will you build the house?'

Ndidzamanga nyumba pafupi ndi chipatala.
'I'll build the house near the hospital.'

1. Kodi mulemba kalata lero?
2. Mudzapita kuti sabata lamaŵa?
3. Mudya chiyani lero?
4. Kodi agula cholembera?
5. Ndani abwera maŵa?
6. Tidya kuti?
7. Kodi adzaphika nsomba zingati maŵa?
8. Kodi mudzagona kuti maŵa?
9. Mugulitsa dengulo?
10. Mudzaŵerenga chiyani?

7.2.3 Future of the Verb 'Be'

To form the distant future of any expression containing a form of the verb 'be' -*li*, a new verb stem -*khala* 'be, live, stay' takes the place of -*li*. To this new stem will be added the AP and T/A -*dza*-:

AP + -*dza*- + -*khala*

Ndi + -*dza*- + -*khala* = *Ndidzakhala.*
I / will / be 'I will be'

Examples:

Ali bwino. 'He's well.'	*Adzakhala bwino.* 'He will be well.'
Ndinali ndi nyali ziŵiri. 'I had two lamps.'	*Ndidzakhala ndi nyali ziŵiri.* 'I will have two lamps.'
Nyumbayo ndi yanga. 'That house is mine.'	*Nyumbayo idzakhala yanga.* 'That house will be mine.'
Kuli msonkhano. 'There's a meeting.'	*Kudzakhala msonkhano.* 'There will be a meeting.'

As with the action and stative verbs, the negative future is formed with the negative prefix *si*-:

Si + adzakhala bwino. = *Sadzakhala bwino.* 'He won't be well.'

Si + ndidzakhala ndi nyali ziŵiri. = *Sindizakhala ndi nyali ziŵiri.* 'I won't have two lamps.'

Nyumbayo sidzakhala yanga. 'That house won't be mine.'

Sikudzakhala msonkhano maŵa. 'There won't be a meeting tomorrow.'

Exercises

A. Change the verbs in the following sentences into the distant future (-dza-):

Example: *Ndine mphunzitsi.* → *Ndidzakhala mphunzitsi.*
'I am a teacher.' 'I will be a teacher.'

1. Muli bwino.
2. Aphunzitsi ali ndi nthaŵi.
3. Kuli chimanga kumsika.
4. Nyumba yathu ili patali ndi chipatala.
5. Tili ndi njala.
6. Ndili pantchito.
7. M'chitsime muli madzi.
8. Galimotoyo ndi yanu.
9. Muli ndi ana.
10. Ndinu alimi.

B. Answer the following questions with *iyayi* and a future T/A prefix.

Example: *Kodi munali pasukulu dzulo?* →
'Were you at school yesterday?'
Iyayi, ndidzakhala pasukulu maŵa.
'No, I'll be at school tomorrow.'

1. Kodi ali mkazi?
2. Kodi ndinu sing'anga?
3. Kodi kusukulu kunali aphunzitsi dzulo?
4. Kodi muli ufa m'sitolo umo?
5. Kodi anali ndi nthaŵi?
6. Kodi anthu ali kuminda?
7. Kodi kuli msonkhano tsopano?
8. Kodi amayi anu ali bwino?
9. Kodi galimotoyo ndi yanu?
10. Kodi munali ndi alendo dzulo?

C. Substitute the following expressions into the model and then answer the questions in Part II.

PART I. Model: *Mudzakhala mazira mumsika sabata lamaŵa.*
'There will be eggs in the market next week.'

Substitution: *simudzakhala*

New Model: *Simudzakhala mazira mumsika sabata lamaŵa.*
'There won't be any eggs in the market next week.'

1. nsomba
2. m'nyanjamo
3. anthu
4. pamindayo
5. udzudzu
6. padzakhala
7. khasu
8. lero
9. posachedwa
10. anthu

PART II. Questions.

Example:	*Kodi mudzagwira ntchito maŵa?*	'Will you work tomorrow?'
	Inde, ndidzagwira ntchito.	'Yes, I'll work.'
	Iyayi, sindidzagwira ntchito.	'No, I won't work.'

1. Kodi mudzapita kuminda maŵa?
2. Kodi mupita kumsika lero?
3. Kodi mudzakhala mphunzitsi?
4. Mphunzitsi abwera kusukulu posachedwa?
5. Mudya nyama lero?
6. Kodi padzakhala nthochi pamsika maŵa?
7. Kodi mukhala ana m'nyumbamo posachedwa?
8. Kodi padzakhala mabuku asanu pano maŵa?
9. Kodi muyamba posachedwa?
10. Padzakhala msonkhano maŵa?

7.3 TIME EXPRESSIONS

7.3.1 Yesterday, Today, Tomorrow

These time expressions were introduced in this and in preceding lessons which presented various T/A 'time' prefixes for verbs:

Anyamatawa adwala lero.	'These boys are sick today.'
Ndipita ku Blantyre lero.	'I'll go to Blantyre today.'
Anandithandiza dzulo.	'They helped me yesterday.'
Tidzagula nyumba mawa	'We'll buy a house tomorrow.'

There are also expressions for the 'day before yesterday' and the 'day after tomorrow':

Ndinamuona dzana.	'I saw him the day before yesterday.'
Adzabwera m'kuja.	'He will come the day after tomorrow.'

7.3.2 Morning, Noon, Evening, Night

The day is divided into parts with *m'maŵa* beginning at sunrise and continuing until about 11 a.m. From 11 o'clock until 3 p.m. is *masana*. *Madzulo* is the time between 3 p.m. and sunset. And *usiku* extends from sunset until just before sunrise:

Ndimadzuka m'maŵa.	'I get up in the morning.'
Sindigwira ntchito masana.	'I don't work at noon.'
Apita pansi kumsika madzulo.	'He will walk to the market in the afternoon.'
Tipite kukanema usiku.	'Let's go to the cinema at night.'

7.3.3 This Morning/Yesterday Afternoon

Further precision about 'what part' of the 'what day' can be achieved by adding demonstratives and by combining these time expressions.

For example, the 'affinity' demonstrative *-no* is used to specify that it was 'this morning/afternoon', etc. (today's):

Sindinadye m'maŵa muno.	'I didn't eat this morning.'
Musapite madzulo ano.	'He came this noon.'

Musapite madzulo ano. 'Don't go this afternoon.'
Tibwera kuno usiku uno. 'We'll come tonight (this night).'

To speak of things that happened or will happen during a part of 'yesterday' or 'tomorrow' *maŵa* and *dzulo* may either be preceded or followed by *m'maŵa*, *masana*, *madzulo*, and *usiku* to mean 'yesterday morning, tomorrow evening', etc.:

Anagula ufa dzulo madzulo. *(madzulo dzulo)*
'She bought some flour yesterday afternoon.'

Tinaphunzira Chicheŵa m'maŵa dzulo. *(dzulo m'maŵa)*
'We studied Chicheŵa yesterday morning.'

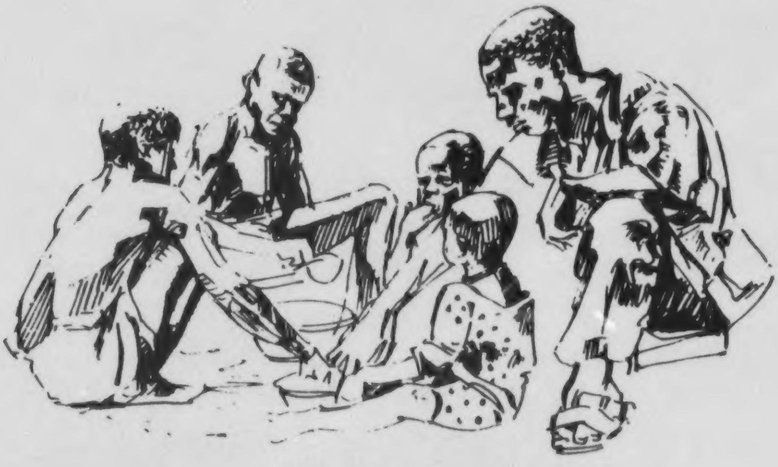
Ndidzakuonani maŵa usiku. *(usiku maŵa)*
'I'll see you tomorrow night.'

Adzagwira ntchito maŵa masana. *(masana maŵa)*
'He'll work tomorrow noon.'

7.3.4 Meals of the Day

Meals are referred to as being the 'food of morning', 'food of noon' and 'food of evening':

chakudya	*cha*	time expression		
chakudya 'food'	*cha* 'of'	*m'maŵa* 'morning'	= =	*chakudya cha m'maŵa* 'breakfast'
chakudya 'food'	*cha* 'of'	*masana* 'noon'	= =	*chakudya cha masana* 'lunch'
chakudya 'food'	*cha* 'of'	*madzulo* 'evening'	= =	*chakudya cha madzulo* 'dinner/supper'



CHAKUDYA

Exercises

A. Substitute the following time expressions into the model sentence making all necessary T/A changes:

Example: Model: *Ndinakuonani dzulo.*
'I saw you yesterday.'

Substitution: *maŵa*

New Model: *Ndidzakuonani maŵa.*
'I will see you tomorrow.'

1. dzana
2. maŵa masana
3. dzulo madzulo
4. m'maŵa dzulo
5. m'maŵa maŵa
6. m'kuja
7. lero
8. madzulo ano
9. madzulo maŵa
10. dzana

B. Answer the following questions negatives, giving a different time expression.

Example: *(Kodi) Munaphika chakudya cha masana.*
'Did you cook lunch?'

Iyayi, ndinaphika chakudya cha m'maŵa.
'No, I cooked breakfast.'

1. (Kodi) Mudzabwera maŵa madzulo?
2. (Kodi) Munaŵerenga dzulo usiku?
3. (Kodi) Munadwala dzulo m'maŵa?
4. (Kodi) Mwaphunzira Chicheŵa madzulo ano?
5. (Kodi) Mvula inagwa dzulo madzulo?
6. (Kodi) Anadya chakudya cha madzulo?
7. (Kodi) Mudzapita ku Mulanje maŵa m'maŵa?
8. (Kodi) Mudzandithandiza masana maŵa?
9. (Kodi) Munalemba kalata dzulo madzulo?
10. (Kodi) Mugwira ntchito m'maŵa muno?

7.4 WHEN ?

Liti? is the question word for 'when?'. It may either follow the verb or appear in word final position:

Munafika liti? 'When did you arrive?' (*-fika* 'arrive')
Ndinafika madzulo dzulo. 'I arrived yesterday evening.'

Adzagulitsa liti galimoto yake? 'When will he sell his car?'
Adzagulitsa galimoto yake maŵa. 'He'll sell his car tomorrow.'

Mulemba kalata liti? 'When will you write a letter?'
Ndilemba kalatayo maŵa. 'I'll write the letter tomorrow.'

Munalankhula ndi Joni liti? 'When did you speak with John?'
Ndinalankhula ndi Joni dzana. 'I spoke with John the day before yesterday.'

Exercises

A. Answer the following questions with the time expression in parentheses:

Example: *Munabwera liti kuno? (dzulo madzulo)*
'When did you come here?'

Ndinabwera dzulo madzulo.
'I came here yesterday evening.'

1. Mudzamuona liti? (usiku dzulo)
2. Kudzakhala msonkhano liti? (m'kuja)
3. Anadwala liti? (dzana)
4. Muthandiza achimwene anu liti? (madzulo ano)
5. Anapita kukanema liti? (dzulo)
6. Muŵerenga bukulo liti? (usiku uno)
7. Mumaphunzira liti? (m'maŵa)
8. Anamwalira liti? (dzulo masana)
9. Adzagula njingayo liti? (maŵa madzulo)
10. Tidzadya liti? (maŵa)

B. Make *liti* 'when?' questions with the following verbs and then give an appropriate answer. (Use T/A prefixes which are appropriate to the verb.)

Example: *-pita* *Mudzapita liti kumsika?*
'When will you go to the market?'

Ndidzapita maŵa m'maŵa.
'I'll go tomorrow morning.'

1. -fika
2. -yamba/ntchitoyi
3. -pita/kumudziwo
4. -dwala
5. -phunzira/Chicheŵa
6. -fa
7. -peza/galu
8. -ona/bwenzi lanu
9. -lemba/kalata
10. -lankhula/Joni

7.5 MORE RELATIVE PRONOUNS

In Lesson 6A, the relative pronouns 'who, which, that, whom' were introduced in their subjective and objective cases:

Ndinaona munthu amene anakuthandiza.'I saw the person who helped you.'

Pali galimoto imene muifuna. 'There's the car that you want.'

This AP + *-mene* construction can also express the possessive 'whose' and a relative expressing 'the one/ones'.

7.5.1 Whose?

When *-mene* expresses the possessive relative pronoun 'whose', it is followed by a noun (the thing/person possessed) and a possessive pronoun referring to the possessor:

Noun	AP	+	*-mene*	Noun	Possessive Pronoun		
ana	*a-*	+	*-mene*	*abambo*	*awo*	=	*ana amene abambo awo*
children/	the ones		/	father /	their	=	'the child whose father'
nyumba	*i-*	+	*-mene*	*mwini*	*wake*	=	*nyumba imene mwini wake*
house /	the one		/	owner /	its	=	'the house whose owner'

In a full sentence:

Ana amene abambo awo sakugwira ntchito sakudya bwino.
'The children whose father isn't working aren't eating well.'

Nyumba imene mwini wadwala ili pafupi ndi chipatala.
'The house whose owner is sick is near the hospital.'

Mwamuna amene dzina lake ndalemba ndi sing'anga.
'The man whose name I have written is a doctor.'

7.5.2 The One/Ones

Occasionally the relative pronouns *amene*, *chimene*, and *zimene* are used without any specific antecedent in the sentence, but they may refer to someone or something that is previously mentioned. In that case, *amene* will mean 'the one(s) who' in reference to a person or people:

Ndiye amene ndikumudziŵa.
'He's the one I know.'

Amene akubwera kuno ndi bwenzi langa.
'The one who's coming here is my friend.'

Chimene and *zimene* will refer to a thing (*chinthu*) or things (*zinthu*) and can be translated as 'the one/ones' or 'what':

Chimene mukufuna kugula chili m'sitolomo.
'The one (thing) you want to buy is in that store.'

Ndinaona zimene munazichita.
'I saw what (the things) you did.'

Exercises

A. Combine the following pairs of sentences with -mene to mean 'whose':

Example: *Ndiye mtsikana.* *Abambo ake adwala.*

Ndiye mtsikana amene abambo ake adwala.
'She's the girl whose father is sick.'

1. Ndife ophunzira. Aphunzitsi athu amachedwa masiku onse.
2. Muli nyanja. Nsomba zake zafa.
3. Tikupita kusitolo. Mwini wake ndi mnzathu.
4. Ndikudziŵa mwamuna. Mkazi wake ndi sing'anga.
5. Ndinagula mpando. Mwendo wake wathyoka.
6. Ndi mphunzitsi. Ophunzira ake akondwa.
7. Ilo ndi banja. Ana ake adwala.
8. Ndi mkazi. Mwamuna wake akugwira ntchito pachipatala.
9. Ndikudziŵa alimi. Minda yawo ilibe chimanga.
10. Ilo ndi bwenzi. Kwawo ndi kutali ndi kwathu.

B. Answer the following questions using the vocabulary in parenthesis and the appropriate relative pronoun amene 'the one/ones who', chimene 'the one thing/what', zimene 'the ones/what', and an appropriate form of the verb:

Example: *Munaona chiyani? (zimene/-gula)* 'What did you see?'

Ndinaona zimene anazigula. 'I saw what he bought.'

1. Ndiye ndani? (amene/-konda)
2. Munalemba chiyani? (chimene/-ona)
3. Munaŵerenga chiyani? (zimene/-lemba)
4. Mukudziŵa munthu uti? (amene/-peza ndalama zija)
5. Icho nchiyani? (chimene/-phika)
6. Zinthuzo nchiyani? (zimene/-gulitsa)
7. Anthuwo ndani? (amene/-manga nyumba)
8. Icho nchiyani? (chimene/-peza panjirapo)
9. John ndani? (amene/-imba bwino)
10. Munadya chiyani? (chimene/-funa)

7.6 THE OTHER/ANOTHER/SOME (AP + -INA)

The stem -*ina* expresses the idea of 'additional' in the sense of 'the other, others, another, etc.' It takes the AP of the noun it modifies. To say 'another song':

Noun	AP + -*ina*		
nyimbo	*i- + -ina*	*= nyimba ina*	*(i- + -ina = ina)*
song /	another	'another song'	

The particular meaning of -*ina* will depend on the context of the whole sentence. For example, in the following sentences, -*ina* will mean 'another':

> *Sanaimbe nyimboyo; anaimba (nyimbo) ina.*
> 'He didn't sing that song; he sang another (song).'
>
> *Sindikufuna buku lanu; ndikufuna (buku) lina.*
> 'I don't want your book; I want another (book).'

In the above examples, the nouns *nyimbo* and *buku* need not be repeated in the second half of the sentence since the AP on the -*ina* form makes its reference clear. In the first sentence, *ina* 'another' must refer to a noun in Class 9, and *nyimbo* 'song', as the nearest Class 9 noun, is its obvious referent. Similarly, *lina* in the second sentence must refer to a Class 5 noun, and *buku* is therefore the obvious referent.

In another context, the -*ina* stem means 'one...the other':

> *Ndikudziŵa anthu aŵiri: wina ndi mphunzitsi, wina ndi sing'anga.*
> 'I know two people: one is a teacher, the other is a doctor.'

-*ina* can also mean 'some' or 'other' with plural nouns:

> *Anthu ena* ali pakhomo; ena ali m'nyumba.*
> 'Some people are outside; others are in the house.;

---

*When the AP is added to the -*ina* stem, two sound changes occur:

1) When i is preceded by a: a- + i- = e

anzanga	*a- + -ina*	*= anzanga ena*
'my friends'	'other'	'my other friends'

2) When i is preceded by u-: u- + -i = wi-

msewu	*u- + -ina*	*= msewu wina*
'road'	'other'	'the other/another road'

Class #	AP	+	-ina			Example
1, 1a	*u-*	+	*-ina*	=	*wina*	*Safuna mkazi wina.* 'He doesn't want another wife.'
2	*a-*	+	*-ina*	=	*ena*	*Anthu ena anapita; ena anakhala.* 'Some people went; others stayed.'
3	*u-*	+	*-ina*	=	*wina*	*Mwendo wina wathyoka.* 'The other leg is broken.'
4	*i-*	+	*-ina*	=	*ina*	*Misewu ina ili ndi miyala.* 'The other roads have rocks.'
5	*li-*	+	*-ina*	=	*lina*	*Ndinadya dzira lina.* 'I ate another egg.'
6	*a-*	+	*-ina*	=	*ena*	*Ndinadya mazira ena.* 'I ate the other eggs.'
7	*chi-*	+	*-ina*	=	*china*	*Tikupita kuchipatala china.* 'We're going to another hospital.'
8	*zi-*	+	*-ina*	=	*zina*	*Tikupita kuzipatala zina.* 'We're going to some other hospitals.'
9	*i-*	+	*-ina*	=	*ina*	*Ndinagula nkhumba ina.* 'I bought another pig.'
10	*zi-*	+	*-ina*	=	*zina*	*Ndinagula nkhumba zina.* 'I bought some other pigs.'
12	*ka-*	+	*-ina*	=	*kena*	*Anaphika kansomba kena.* 'She cooked another small fish.'
13	*ti-*	+	*-ina*	=	*tina*	*Anaphika tinsomba tina.* 'She cooked some other small fish.'
14	*u-*	+	*-ina*	=	*wina*	*Ndilibe ukonde wina.* 'I don't have another net.'
15	*ku-*	+	*-ina*	=	*kwina*	*Ndimakonda kuimba kwina.* 'I like another (type of) singing.'
16	*pa-*	+	*-ina*	=	*pena*	*Tinayenda pamsewu pena.* 'We walked on another road.'
17	*ku-*	+	*-ina*	=	*kwina*	*Apita kunyumba kwina.* 'They've gone to another house.'
18	*mu-*	+	*-ina*	=	*mwina*	*Ndinapeza ndalamazo m'thumba mwina.* 'I found that money in another pocket.'

Notice that:

--An alternate form of the Class 4 and 9 form *ina* is *yina*.

--*kwina* can also mean 'somewhere':

> *Kwina kuli nyanja, kwina kuli mapiri.*
>
> 'Somewhere there are lakes, somewhere there are mountains.'

--*kapena* (*ka- + -pa- + -ina*) 'or' is based on the -*ina* stem, having a double prefix: *ka- + -pa* .

> *Mukugula chipeŵa ichi kapena chipeŵa icho?*
>
> 'Are you buying this hat or that hat?'

Exercises

A. Substitute the following nouns into the model expression, making the necessary changes in agreement:

Example:	Model:	*Ndinapeza ntchito ina.* 'I found other work.'
	Substitution:	*mpando*
	New Model:	*Ndinapeza mpando wina.* 'I found another chair.'

1. mnzanga
2. njinga
3. chipinda
4. madengu
5. zipeŵa
6. udzudzu
7. nsima
8. kambale
9. buku
10. misika
11. mapunziro
12. munthu
13. dengu
14. ana
15. timipeni

B. Answer the following questions in the negative, using -*ina* with the appropriate noun:

Example: *Munaona chithunzi ichi?* 'Did you see this picture?' *Iyayi, ndinaona china.* 'No, I saw another.'

1. Kodi munakonda ndiwo zija?
2. Kodi munagula mphikawu?
3. Kodi mwanayo wadwala?
4. Kodi munaimba nyimboyi?
5. Kodi mukukonda maluŵawa?
6. Kodi munagulitsa njingayi?
7. Kodi munafuna mpandowu?
8. Kodi munaŵerenga bukuli?
9. Kodi munaona munthuyu?
10. Kodi munamanga tinyumbati?

C. Complete the following sentences expressing 'Some...' with an appropriate idea expressing 'others...':

Example: *Anthu ena amamwa khofi; ...*
'Some people drink coffee; ...'

Anthu ena amamwa khofi; ena amamwa tii.
'Some people drink coffee; others drink tea.'

1. Anthu ena ndi aphunzitsi; ...
2. Alimi ena ali ndi munda umodzi; ...
3. Atsikana ena akulemba kalata; ...
4. Anthu ena amakonda mapiri; ...
5. Amayi ena amakhala kwawo; ...
6. Anthu ena ali ndi galimoto; ...
7. Anthu ena amapita pansi; ...
8. Anyamata ena amaphunzira; ...
9. Anthu ena amamanga maulalo; ...
10. Anthu ena amadziŵa Chicheŵa; ...

7.7 SUMMARY EXERCISES

A. Transform the verbs in the following sentences into the distant future (-*dza*-):

Example:	*Pali sitolo pano.* 'There's a store here.'	*Padzakhala sitolo pano.* 'There will be a store here.'

1. Sindinaŵerenge mabukuwo.
2. Tapeza ntchito pano.
3. Sanachedwe.
4. Munamwa madzi.
5. Amayiwo agulitsa madengu.
6. Anayamba kulemba kalata.
7. Ndinagula zinthuzo.
8. Miyala yagwa.
9. Akumanga ulalo uja .
10. Timakhala ku Zomba.

B. Substitute the following adverbs of time into the model sentence, making the necessary T/A change in the verb:

Example: Model: *Ndikuphunzira Chicheŵa tsopano.*
'I'm studying Chicheŵa now.'
Substitution: *masiku onse*
New Model: *Ndimaphunzira Chicheŵa masiku onse.*
'I study Chicheŵa everyday.'

1. maŵa
2. lero
3. dzulo
4. kale
5. posachedwa
6. tsopano
7. maŵa madzulo
8. masiku onse
9. masana maŵa
10. dzulo m'maŵa

C. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example: Model: *Ndinagula mabuku ena, ndipo ndinagulitsa ena.*
'I bought some books and I sold some others.'

Substitution: *zipeŵa*

New Model: *Ndinagula zipeŵa zina, ndipo ndinagulitsa zina.*
'I bought some hats and I sold some others.'

1. maukonde
2. timipando
3. nyali
4. zolembera
5. miphika
6. nsomba
7. madengu
8. mipeni
9. zinthu
10. makasu

D. Make sentences with the following vocabulary:

Example: *-gula ... chipatso ... m'maŵa muno.*

Ndinagula chipatsochi m'maŵa muno.
'I bought this fruit this morning.'

1. -dya ... nsima ... maŵa msana
2. -ona ... chemwali wanga ... dzulo
3. -gona ... usiku uno
4. -chedwa ... m'maŵa muno
5. -bwera kuno ... m'kuja
6. -dwala ... dzana
7. -pita ku Blantyre ... masana maŵa
8. -phika nyama ... dzulo madzulo
9. -yamba kumanga ... nyumba ... maŵa
10. -patsa ... moŵa ... usiku dzulo

E. TONE

As you get more used to the 'melody' (intonation) of Chicheŵa sentences, you will notice that 'statement' sentences regularly end on a low tone. Many times, the second to the last syllable in the sentence has a high tone, it is true, but high tones near the end of the sentence are relatively much lower than high tones earlier in the sentence. Even those 'question' sentences which contain a 'question' word (such as kodi or chiyani) tend to end on a low tone. Listen to your teacher say the following sentences and then repeat them. (The sentences are from dialogues in the "B" lessons.) Pay attention to the individual tones on the words, but notice the final falling of tone at the end of the sentences:

Síndíkudziŵako. 'I don't know where it is.'

Bwáná anápíta kwáwo. 'The boss went to his home place.'

Ndipátenseni mbale yáíkúlu yá nsíma. 'Give me a large plate of nsima.'

Síndínágone. 'I didn't sleep.'

Nditsítsíréní mtengo. 'Lower the price for me.'

Ndaláma izi. Zíkomo. '(Here's) the money. Thank you.'

Ndabwéra kudzácheźá nánu. 'I've come to chat with you.'

Chábwino. Ndiyembékéza. 'Fine. I'll come back.'

Ndimalíza posachédwa. 'I'll finish soon.'

Kuli bási ziŵíri tsíkú lílí lonse. 'There are two busses a day.'

Mukudwálá chiyáni? 'What are you sick (with)?'

Kodi Chíkondí alípo? 'Is Chikondi here?'

Dzíná lanú ndani? 'What's your name?'

Kodí ndi patáli? 'Is it far?'

Múnadzíŵá ntchító yánji? 'What kind of work do you know?'

7.8 GRAMMATICAL PATTERNS LEARNED

Immediate Future: Affirmative/Negative

'I'll wait.'

AP +	T/A +	Verb Root +	*-a*	
Ndi-	*-Ø-*	*-dikir-*	*-a*	*Ndidikira.*

'I won't wait.'

Negative Prefix +	AP +	T/A +	Verb Root +	*-a*	
Si-	*-ndi-*	*-Ø-*	*-dikir-*	*-a*	*Sindidikira.*

Distant Future: Affirmative/Negative

'He'll arrive next week.'

AP +	T/A +	Verb Root +	*-a*	Time Adverb	
A-	*-dza-*	*-fik-*	*-a*	*sabata lamaŵa*	*Adzafika sabata lamaŵa.*

'He won't arrive next week.'

Negative Prefix +	AP +	T/A +	Verb Root +	*-a*	Time Adverb
Si-	*-a-*	*-dza-*	*-fik-*	*-a*	*sabata lamaŵa*
Sadzafika sabata lamaŵa.					

Modifier: 'another, the other, some'

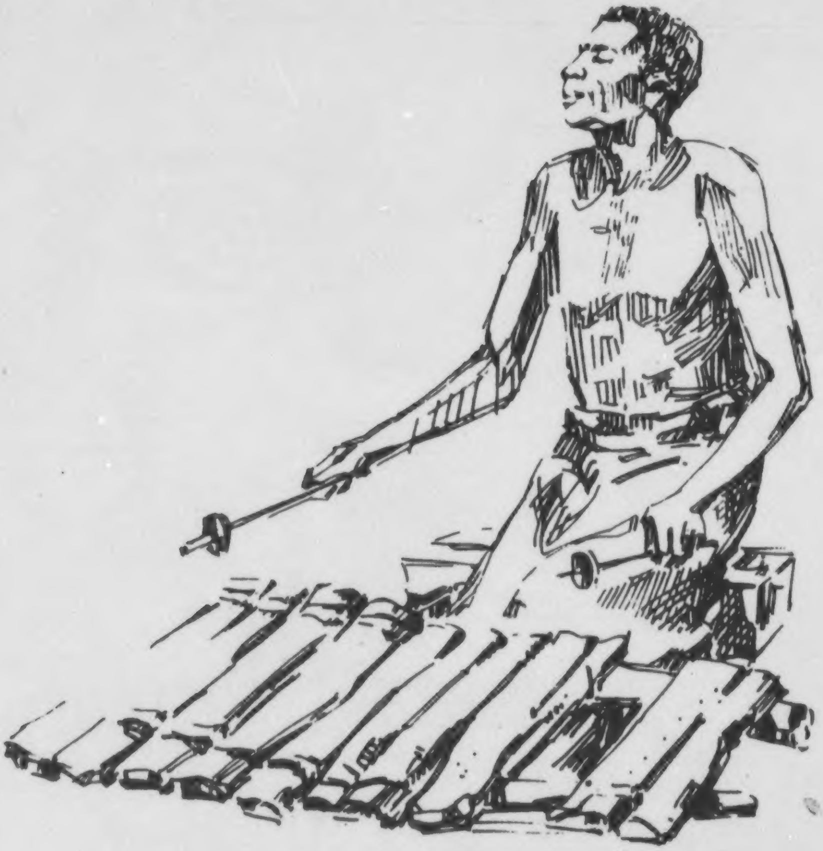
'other villages'

Noun	AP +	*-ina*	
midzi	*i-*	*-ina*	*midzi ina*

Relative Pronoun: 'whose'

'I don't know the man whose child is sick.'

Neg. Prefix +	AP +	T/A +	Verb Stem +	noun	AP +	*-mene*	Possessive	AP +	T/A +	Verb Stem
Si-	*-ndi-*	*-ku-*	*-dziŵa*	*mwamuna*	*a-*	*-mene*	*ake*	*u-*	*a-*	*-dwala*
Sindikudziŵa mwamuna amene ake wadwala.										



NYIMBO

LESSON 7B

(PHUNZIRO LACHISANU NDI CHIŴIRI)

COMMUNICATION/CULTURE

7.1 Kalipentala
7.2 Vocabulary Notes
7.3 Usage Notes
    7.3.1 What's the Time?
    7.3.2 Days of the Week
    7.3.3 From..Until
7.4 Cultural Notes
    7.4.1 African Time
    7.4.2 Daily Life
    7.4.3 Times of the Day
7.5 Exercises
7.6 Survival Vocabulary
7.7 Idiom

LESSON 7 B
(Phunziro Lachisanu ndi Chiŵiri)

7.1 KALIPENTALA

Dzina langa ndine Dzaye. Ndine kalipentala ndipo ndimakhoma matebulo, mipando, ndi zina. Ndinaphunzira ntchitoyi ndi atate anga. Iwo anali akalipentalanso. Tsiku lili lonse ndimawathandiza ndipo pang'ono pang'ono ndinadziŵa kupanga zinthu.

Ndimagwira ntchito masiku asanu ndi limodzi pa sabata kuchokera palolemba mpaka paloweruka. Ndimadzuka hafu pasiti sikisi m'maŵa. Ndimadya kabuledi ndi kumwa tii. Kenaka ndimaloŵa m'chisakasa mwanga ndipo ndimagwira ntchito yanga paseveni koloko. Ndimapala matabwa ndi puleni, ndimawadula ndi sowo, ndikupangira mipando, mabedi, ndi zina. Anthu amabwera kudzagula zimene ndimapangazo. Ndimapumula masana pathwelufu koloko ndipo ndimadya chakudya cha masana ndi anzanga. Kuchokera wani koloko mpaka faifi koloko ndimapanganso zitseko, mazenera, matebulo, ndi zina. Ndimaweruka ndi kukadya chakudya cha madzulo ndi akazi anga kwathu.

7.2 VOCABULARY NOTES

kalipentala (1a/2) - 'carpenter'
-*khoma* - 'hammer'
tsiku *lili* *lonse* - 'every day'
day / is / every

-*panga* - 'make'
-*pangira* - 'make for'
sabata (5/6) - 'week'
lolemba - 'Monday'
loweruka - 'Saturday'
koloko - o'clock'
wani - 'one'

hafu *pasiti* *sikisi* - 'half past six'
chisakasa (7/8) - 'shed'
-*pala* - 'plane'
-*matabwa* (5/6) - 'planks'
puleni (5/6) - 'plane'
-*dula* - 'cut'
sowo - 'saw'
zimene - 'what (things)'
-*pumula* - 'rest'
kuchokera...*mpaka*... - 'from...until'
-*weruka* - 'stop working'

7.3 USAGE NOTES

7.3.1 What's the time?

In English the question of time is asked with what, but in Chicheŵa the question is asked with how:

Nthaŵi ili bwanji? = 'What's the time?/What time is it?'
time is / how (much)

The question literally asks 'The time is how much?', and the implication is that time is considered to be a quantity rather than a mere number.

In order to answer the question about time, there are Cheŵaized English equivalents of 'o'clock, hour, past, half, quarter' and the numerals:

koloko	'o'clock'
ola/maola	'hour/hours'
kota	'quarter'
pasiti	'past'
tu	'to'
hafu	'half'
(+ *mphindi*	'minute')

Possible answers to the question *Nthaŵi ili bwanji?* are:

(Nthaŵi ili) faifi koloko.	'It's five o'clock.'
(Nthaŵi ili) hafu pasiti naini.	'It's half past nine.'
(Nthaŵi ili) kota tu seveni.	'It's quarter to seven.'
(Nthaŵi ili) teni pasiti sikisi.	'It's ten past six.'*

You can also ask the time in relation to an activity: 'What time did you eat?' In this case, the question stem *-nji?* meaning 'what?' will follow *nthaŵi* to be translated as 'what time?':

Munadya nthaŵi yanji?	'What time did you eat?'

---

*Generally, time is referred to as 'past' or 'to' an hour rather than with the alternative form 'nine thirty' or 'seven ten'.)

Other examples:

Mumapita kuntchito nthaŵi yanji?
'What time do you go to work?'

> *Ndimapita kuntchito hafu pasiti seveni.*
> 'I go to work at half past seven.'

Mudzafika kumudzi kuja nthaŵi yanji?
'What time will you arrive at that village?'

> *Ndidzafika kumudzi kuja sikisi koloko m'maŵa.*
> 'I'll arrive at that village at 6 o'clock.'

Alendo anu anadya nthaŵi yanji?
'What time did your guests eat?'

> *Alendo athu anadya kota tu teni.*
> 'They ate at quarter to ten.'

7.3.2 Days of the Week

'Days'

The days of the week in Chicheŵa are composed of the work *tsiku* 'day' and various types of modifiers:

(tsiku) lamulungu	'day of God'	= 'Sunday'
or		
(tsiku) lasabata	'day of the sabbath	= 'Sunday'
(tsiku) lolemba	'day of writing'	= 'Monday' (sometimes *Mande*)
(tsiku) lachiŵiri	'second day'*	= 'Tuesday'
(tsiku) lachitatu	'third day'	= 'Wednesday'
(tsiku) lachinayi	'fourth day'	= 'Thursday'
(tsiku) lachisanu	'fifth day'	= 'Friday'
(tsiku) loweruka	'day of leaving work'	= 'Saturday'

Tsiku is in parenthesis because the days of the week are often mentioned without including it (although the Class 5 prefix *la-* and *lo-* do refer to it).

Example: *Adzabwera tsiku lachitatu.* 'He'll come Wednesday.'
Sindinagwire ntchito loweruka. 'I didn't work Saturday.'

---

*With Tuesday *lachiŵiri* being 'the second day', the Malaŵi week is considered to begin on Monday.

Although on (as in 'on Tuesday') need not be expressed, it may be included through the use of *pa*. However its use may demand some changes in the construction:

Examples:	*Tidzasŵera lachitatu.*	'We will play Wednesday.'
	Tidzasŵera pachitatu.	'We will play on Wednesday.'
	Tidzasŵera palolemba.	'We will play on Monday.'

The prefix *la-* is dropped when it directly follows *pa*, but *lo-* remains.

7.3.3 From . . . Until

We first saw the verb stem *-chokera* in the question asking 'Where do you come from?':

Mumachokera kuti? Ndimachokera ku Ameleka.

The sense of *-chokera* in this context is one of distance, 'coming from' a place. *-chokera* can also refer to time, '(coming) from' a certain time. Combined with *mpaka* which means 'until', we have the structure 'from (time expression) to (time expression)' to indicate an expanse of time. Almost any time expression may be used in this structure (hours, days, months, years, etc.):

__________ *kuchokera* __________ *mpaka* __________.

Ndimadya kuchokera seveni koloko mpaka hafu pasiti seveni.
'I usually eat from seven o'clock until half past seven.'

Amagwira ntchito kuchokera m'maŵa mpaka usiku.
'I work from morning until night.'

Ndimapita kusukulu kuchokera palolemba mpaka pachisanu.
'I go to school from Monday until Friday.'

7.4 CULTURAL NOTES

7.4.1 African Time

'African Time' is an expression used to point out that Africans often have a different attitude towards time than Americans. Whereas the latter tend to be ruled by the hands on their watches and clocks, the Africans have a more relaxed, informal attitude toward the passage of time. In Chicheŵa there are no indigenous expressions to correspond to the English 'hours, o'clocks, seconds'; these expressions have been borrowed into the language as certain time-conscious aspects of Western lifestyle have become a part of daily life in Africa. Banks, schools, businesses, and government offices are all run on schedules and time-tables which are no different from American ones. Public transport can be more flexible, but that is true anywhere.

However, when it comes to the leisure domain and areas outside of the cities and towns, correct times becomes less crucial. More time is spent simply greeting and visiting people, but less attention is paid to its passage. If you are in a village, a meeting with someone might be arranged by his/her merely pointing to a certain area in the sky and saying, *Ndikupezani m'maŵa dzuŵa lili apa*. This literally means 'I'll see you in the morning (when) the sun is here', and it indicates a familiarity with the movement of the sun characteristic of rural-based societies.

You may be puzzled at first by this reckoning of time, but it is not so difficult. By observing the sun and shadows, you can get a general idea of what time it may be without having to refer to your watch. So respect time when your work is concerned, but also learn to enjoy its flexibility and informality at other times.

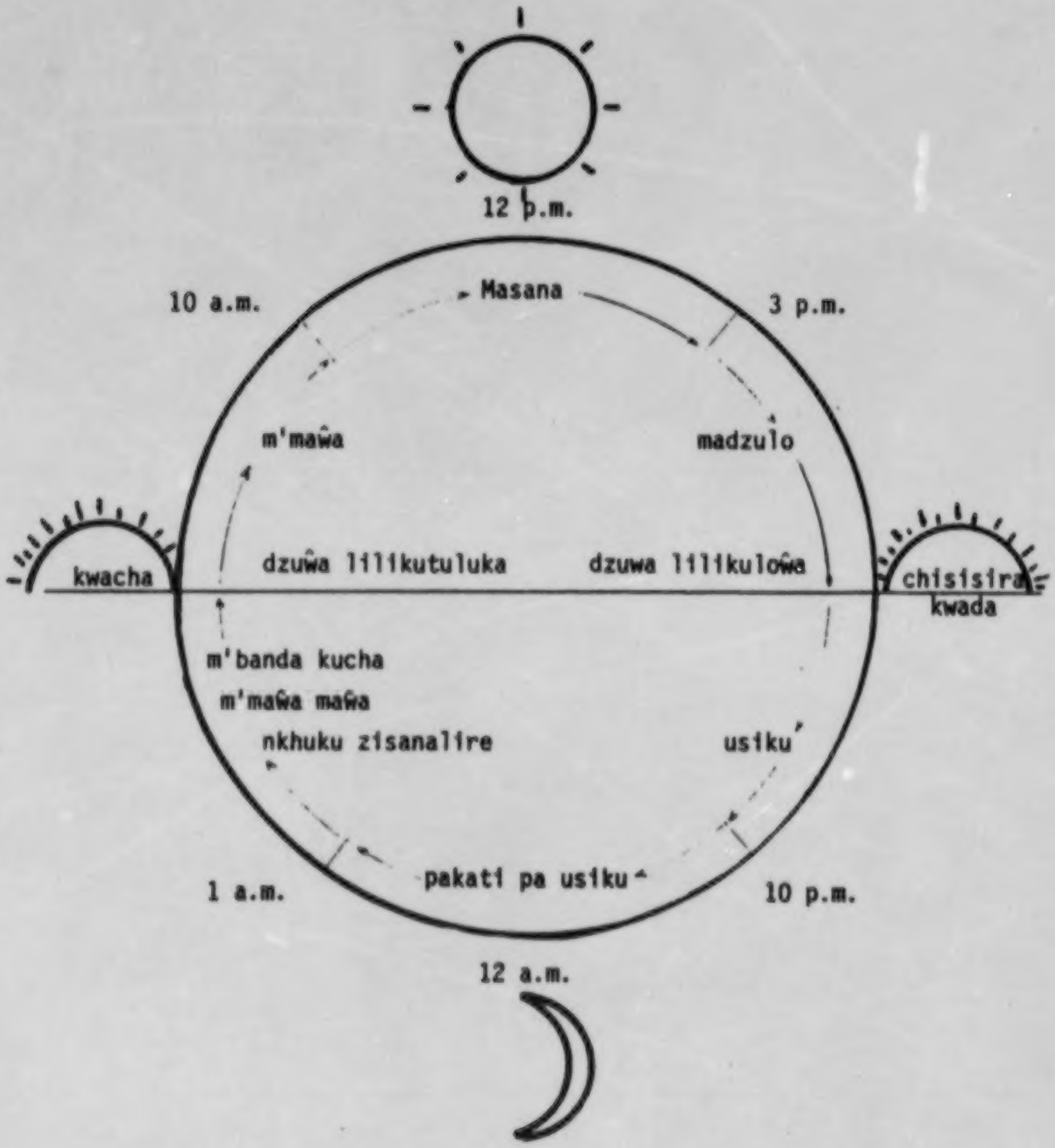
7.4.2 Daily Life

Daily life in an African town is quite similar to that in any American town with people rising early and pursuing their respective activities at school, the market, home and at work. Africans must rise somewhat earlier since they most likely have to walk some distance to the office or school. And when noon comes, most offices, schools, and stores close for an hour or an hour and a half as everyone either eats lunch at home or in town. On Saturdays, also a day of work, most offices close for the day at noon. After their offices, stores and schools reopen, people work till 4 or 5 o'clock when they leave for home or for visits with their friends. Dinner may not occur until 8 p.m. or later, and the rest of the evening is spent with the family.

7.4.3 Times of the Day

M'maŵa	'in the morning' (sunrise till 10 a.m.)
kwacha	'it's light'
-cha	'be light'
Dzuŵa lilikutuluka.	'The sun is rising.'
dzuŵa (Cl. 5)	'sun'
-tuluka	'rise'
Masana	'at noon' (10 a.m. till 2 p.m.)
Dzuŵa lili pamutu	'The sun is on the head.' ('It's noon.')
Madzulo	'afternoon/evening'
Dzuŵa litapandeka.	'The sun is tilted.' (afternoon when the sun is overhead.)
Dzuŵa lilikuloŵa.	'The sun is setting.'
-loŵa	'set/enter'
chisisira	'dusk'
Usiku	'night'
kwada	'it's dark'
-da	'be dark'
Pakati pa usiku	'middle of the night'
M'maŵa maŵa	'early in the morning'
nkhuku zisanalire	'before the cocks crow'
-sana-	'before'
-lira	'cry/crow'
m'banda kucha	'before light/dawn'

Tsiku ndi Usiku


12 p.m.
10 a.m.
Masana
3 p.m.
m'maŵa
madzulo
kwacha
dzuŵa lilikutuluka
dzuwa lilikuloŵa
chisisira kwada
m'banda kucha
m'maŵa maŵa
nkhuku zisanalire
usiku
1 a.m.
pakati pa usiku
10 p.m.
12 a.m.

7.5 EXERCISES

7.5.1 THE TEXT

Answer the following questions about the text:

1. Dzina lake ndani?
2. Kodi ntchito ndi yotani?
3. Anayamba ntchitoyi chifukwa chiyani?
4. Amagwira ntchito masiku angati?
5. Samagwira ntchito masiku angati?
6. Amadzuka nthaŵi yanji?
7. Amadya chiyani mmaŵa?
8. Amapanga chiyani?
9. Amaweruka nthaŵi yanji?
10. Kodi anakwatira?

7.5.2 Ask each other questions using the information in the text:

Kodi ... ?
.... kuti?
.... chiyani?
Ndani....
.... nthaŵi yanji?

7.5.3 *Kuchokera* _____ *mpaka* _____ 'from ... until ...'

Practice this pattern by asking each other questions in the form:

1st student:

Kuchokera	seveni koloko	mpaka	thwelufu koloko	mumachita chiyani?
	palolemba		pachisanu	mumapita kuti?
	mmaŵa		usiku	mumaphunzira chiyani?
	etc.		etc.	etc.

2nd student:

Kuchokera	seveni koloko	mpaka	thwelufu koloko	ndimaphunzira Chicheŵa.
	etc.		etc.	etc.

7.5.4 ...*nthaŵi yanji?* 'What time...?'

Practice this pattern by asking each other questions about past, present, and future actions:

Munadzuka nthaŵi yanji?
'What time do you get up?'

Munabwera ku Chancellor College nthaŵi yanji?
'What time did you come to Chancellor College?'

Mudzadya chakudya cha madzulo nthaŵi yanji?
'What time will you eat dinner?'

1st student: ______________ nthaŵi yanji?

-gona
-lemba
-pumula 'rest'
etc.

2nd student: ______________ seveni koloko.

hafu pasiti sikisi.
kota tu naini.
teni tu faifi.
etc.

7.5.5 ...*liti?* 'When...?'

Practice this pattern by asking each other questions about past, present, and future actions and by answering other time expressions:

'the day before yesterday, this evening, tomorrow...'

1st student: ______________ liti?

Mudzalemba kalata
Mundithandiza
Munagula nsapatozi
etc.

2nd student: ______________ usiku uno.

maŵa.
dzulo.
etc.

7.5.6 Monologue: 'A Day in the Life...'

Tell about your daily life here in Malaŵi:

what time you get up
what you eat for breakfast
what you do at Chancellor College
when you rest
where you eat lunch, etc.

Tell about your life back home...

what you were (teacher/student/nurse/mechanic/farmer)
what your daily schedule was then, etc.

7.5.7 Interview

Adapt the monologue procedure to an interview in which you learn and report about the present and past daily lives of your classmates:

Dzina lake ndi _______. *Ndiye namwino. Anayamba* ...

Interview people outside the classroom and report to the class (Make a list of questions similar to the ones you asked each other in class.):

a Malaŵian student
a Malaŵian teacher
a tailor, etc.

7.6 SURVIVAL VOCABULARY

Abwera posachedwa. - 'She'll come soon.'
she'll come / soon

Amapereka chakudya nthaŵi yanji? - 'When are meals served?'

A / ma / pereka / chakudya / nthaŵi / yanji
They / usually / serve / food / time / what

Ndangochita ngozi. - 'I have just had an accident.'

Nda / ngo / chita / ngozi
I've / just / do / accident

Kodi chakudya chapsya? - 'Is the food ready?'

Kodi / chakudya / cha / psya
? / food / be ready

note: *ps* is a single sound (a combination of *p* and *s*).

Tafulumira - 'We're early.'

Ta / fulumira
We are / early

7.7 IDIOM

-pha dzuŵa 'kill the sun'

This expression is used to describe people of unusual beauty. Their appearance is such that it could 'kill the sun', outshining its glory.

KALIPENTALA

LESSON 8A

(PHUNZIRO LACHISANU NDI CHITATU)

GRAMMAR

8.1 New Vocabulary
8.2 Verb Root + -_e_
8.3 Subjunctive
8.4 Directives
  8.4.1 Imperatives
  8.4.2 Requests with the Subjunctive
  8.4.3 Suggestions with -_Yenera_ + Infinitive
8.5 Negative Directives
8.6 Directives with Object Prefixes
8.7 'Why?' Questions
8.8 Summary Exercises
8.9 Grammatical Patterns Learned

LESSON 8 A

(Phunziro Lachisanu ndi Chitatu)

8.1 NEW VOCABULARY

VERBS

-choka	'enter'
-yanga'ana	'look/glance at'
-iŵala	'forget'
-tola	'pick up'
-samba	'wash (oneself)'
-mvera	'listen to'
-mva	'hear, feel, understand'
-tseka	'shut,close'
-tenga	'bring,take'
-tsala	'stay,remain'
-yenera + infinitive	'should, ought to'

CLASS 3

mkaka	'milk'

CLASSES 5/6

zenera/mazenera	'window/windows'

CLASSES 9/10

nsapato	'shoe/shoes'

CLASS 10

ndiwo	'relish/sauce'

CLASSES 7/8

chifukwa	'reason/because'
chifukwa cha	'because of'

QUESTION WORD

chifukwa chiyani?	'why?'

8.2 VERB ROOT + -e

Most verb tense/aspects that we have already studied have verb roots that take final *-a*:

Present progressive:	*Akupita.*	'He's going.'
Present/future habitual:	*Amapita.*	'He ususally goes.'
Present perfect:	*Wapita.*	'He has gone.'
Simple past:	*Anapita.*	'He went.'
Immediate future:	*Apita.*	'He will go (soon).'
Distant future:	*Adzapita.*	'He will go (later).'

In one instance, the negative past, we encountered a verb root followed by final *-e*:

Sitinapite.	'We didn't go.'

There are other verb forms which require final *-e* after a verb root; one of these is the subjunctive mood.

8.3 THE SUBJUNCTIVE

As a general rule, the subjunctive verb is used to indicate a wish, request, or invitation.

In Chicheŵa, the subjunctive verb has an AP, but a zero in the tense/aspect prefix slot in the verbal assembly and *-e* as the final vowel suffix:

AP	+	T/A	+	root	+	*-e*		
Ti-	+	Ø	+	*-pit-*	+	*-e*	=	*Tipite.*
We	/			go	/	should	=	'We should go.'
Mu-	+	Ø	+	*-bwer-*	+	*-e*	=	*Mubwere.*
You	/			come	/	should		'You should come.'

Depending on the context, subjunctive verbs are weaker or stronger requests for action:

Tipite!	'Let's go!'
Mubwere!	'Come!'

Some other examples are:

Tigule chipatsocho.	'Let's buy the fruit.'
Ndithandize!	'Let me help!'
Ndipite kuti?	'Where should I go?'
Ana aloŵe!	'Let the children enter!'
Adye ndiwo.	'Let him/her eat the relish.'
Udikire pang'ono!	'Wait a little!'
Muŵerenge mapunzirowo!	'Read those lessons!'
Mutole nsapato zanu.	'Pick up your shoes.'

The negative of the subjunctive uses a special negative prefix, -*sa*-. This occurs after the AP--in the T/A slot. (Remember that the negative of other (indicative) verbs is formed by prefixing *si*- to the verbal assembly so that it comes before the AP.)

AP + ∅ + verb root + *e* → AP + *sa* + verb root + *e*

Tipite kumsika. → *Tisapite kumsika.*	'Let's not go to the market.'
Ana aloŵe. → *Ana asaloŵe.*	'Don't let the children enter.'
Mubwere kuno. → *Musabwere kuno.*	'Don't come here.'

EXERCISES

A. Change the verbs in the following sentences from the present/future progressive to the subjunctive:

Example: *Tikudya.* 'We are eating.' → *Tidye!* 'Let's eat!'

1. Ana akugona.
2. Ndikuthandiza munthuyo.
3. Tikugula nsomba.
4. Anthuwa akumwa moŵa.
5. Akugwira ntchito.
6. Ndikumuona.
7. Tikulankhula.
8. Akubwera.
9. Ndikuthandiza.
10. Mumakhala pansi.

B. Change the verbs in the following sentences from the affirmative subjunctive to the negative subjunctive:

Example: *Tidye!* → *Tisadye!* 'Let's not eat!'

1. Agone!
2. Atithandize!
3. Ndiwapeze!
4. Akuone.
5. Agwire ntchito.
6. Adye nsima.
7. Tigule zinthuzi.
8. Andithandize.
9. Ndigone!
10. Alankhule!

C. First read the following sentences. Then, as a response to each sentence, make a new sentence which contains a suggestion or request for action using a subjunctive verb form.

Example: *Akufuna kugona.* → *Agone.*
'He wants to sleep.' 'Let him sleep.'

1. Akufuna kupita kwathu.
2. Tikufuna kuyamba msonkhanowu.
3. Mukufuna kuŵerenga buku lanu.
4. Sitikufuna kudikira.
5. Akufuna kugulitsa njinga yake.
6. Simukufuna kugwira ntchito.
7. Tikufuna kuloŵa m'sitolo umo.
8. Akufuna kuona anzake.
9. Ukufuna kudya nsima.
10. Tikufuna kuphunzira Chicheŵa.

8.4 DIRECTIVES

Commands, requests and suggestions (directives) can be made in Chicheŵa by the subjunctive form of the verb and also by the imperative form. These forms are used in varying situations depending upon the urgency of the request, the degree of politeness, and the number of people addressed.

8.4.1 Imperatives

In English, the imperative verb (Come!, Wait!, Be ready!) has the connotation of a command unless it is softened by the use of please.

The simplest form of the imperative in Chicheŵa also conveys a command. It is a 'bald' directive that implies immediacy, informality, and certainty about compliance. You would most likely use it in addressing a peer or an individual who is either younger or lower in status than you (a child, a younger sibling, a classmate). It has the following form:

Verb Root + -*a*

Bwer- + *-a* = *Bwera!* 'Come!' *Bwera kuno!* 'Come here!'

Yang'an- + *-a* = *Yang'ana!* 'Look!' *Yang'ana bukuli!* 'Look at this book!'

Chok- + *-a* = *Choka!* 'Go away!'

Note that no AP appears at all, although 'you' is an understood subject:

Bwera! '(You) come!'

Also, nothing appears in the T/A slot with positive imperative verbs.

Monosyllabic verbs (verb stems of one syllable) take *i* before the verb root:

i- + verb root + *-a*

i- + *-dy-* + *-a* = *Idya!* 'Eat!'

Idya chakudya chako! 'Eat your food!'

i- + *-mw-* + *-a* = *Imwa!* 'Drink!'

Imwa madzi! 'Drink some water!'

In addressing a person of older or higher status, or just someone to whom you wish to show respect, you need a different directive. One form is the plural imperative: the verb root + -*a* + -*ni*. (Example: *Loŵani!* 'Enter!'). Although it conveys the sense of a command when addressed to a number of people, it can be used as a show of respect to an individual. Therefore, it is more of a request than a command when addressed to one person. The understood subject is still 'you', whether one person or a group.

Plural Imperative:

Verb Root + -*a* + -*ni*

Bwer-	*+ -a + -ni*	=	*Bwerani!*	'Come! (please)'
			Bwerani kuno!	'Come here!'
Yang'an-	*+ -a + -ni*	=	*Yang'anani!*	'Look! (please)'
			Yang'anani bukuli!	'Look at the book!'
Chok-	*+ -a + -ni*	=	*Chokani!*	'Go away! (please)'
i- + -dy-	*+ -a + -ni*	=	*Idyani!*	'Eat! (please)'
			Idyani chakudya chanu.	'Eat your food!'
i- + -mw-	*+ -a + -ni*	=	*Imwani!*	'Drink! (please)'
			Imwani madzi!	'Drink some water!'

(Remember *Pitani bwino!* 'Go well' and *Tsalani bwino!* 'Stay well' from the lesson on greeting.)

Exercises

A. Make respectful directives (the plural form of the imperative -*ni*) out of the following verbs:

Example: *-yang'ana munthuyo* → *Yang'anani munthuyo!*
'Look at that man!'

1. -tseka chitseko
2. -loŵa
3. -dya chipatso
4. -thandiza anawa
5. -mvera abambo anu
6. -pita bwino
7. -tsala bwino
8. -tsegula zenera
9. -yang'ana galimotoyo
10. -mwa moŵa

B. Using the verb phrases below, give an appropriate directive when addressing the people indicated in parentheses.

Example:	*-bwera kuno (amayi anu)*	*Bwerani kuno.*	'Come here!'
	-khala pansi (mwana)	*Khala pansi.*	'Sit down!'

1. -choka (galu)
2. -yang'ana anthuwo (abambo anu)
3. -dya nsomba iyi (alendo)
4. -mwa madzi (ana)
5. -loŵa m'nyumba umo (mnzako)
6. -tsegula buku lako (wophunzira wina)
7. -lemba dzina lanu (mphunzitsi)
8. -tseka chitseko icho (mnyamata)
9. -pita kusukulu (mlongo wako)
10. -tsala bwino (atsikana)

C. Practice giving directives and responding to them. First respond to the directive given by the teacher and then give directives to each other about the classroom or your belongings and respond to them:

Examples:	*Tsegulani buku lanu.*	'Open your book!'
	Tsegulani buku lake.	'Open his/her book!'
	Pitani pafupi ndi tebulo.	'Go near the table!'
	Yang'ana John.	'Look at John!'

8.4.2 Requests with the Subjunctive

When the subjunctive is used to request something it has the effect of softening a command, making it less abrupt and less urgent (i.e. 'you should go', 'you ought to go').

The singular form of the subjunctive will take the AP u- 'you' in the following formula:

u- + root + *-e*

u- + *loŵ-* + *-e* = *Uloŵe!* 'Enter! (please)'/'You should enter'/etc.

Although *uloŵe!* would be directed to a peer or to someone who is younger or of lower status, the sense of urgency is lessened, as is the necessity of compliance.

Note that the subjunctive verb form always requires an AP; the imperative form does not.

Examples:

U- + verb root + -e

U- + bwer- + -e = Ubwere! 'Come! (please)'
Ubwere kuno! 'Come here!'/'You ought to come here'/etc.

U- + yang'an- + -e = Uyang'ane! 'Look!'
Uyang'ane bukuli! 'Look at this book!'

U- + dy- + -e = Udye! 'Eat!'
Udye chakudya chako! 'Eat your food!'

U- + mw- + -e = Umwe! 'Drink!'
Umwe madzi! 'Drink some water!'

(Monosyllabic verbs don't need the prefix *i-* which they require for the imperative verb form (with no AP).)

The more respectful (and plural) subjunctive form uses the subject prefix *mu-* 'you' (plural):

mu- + root + *-e*

mu- + bwer- + -e = Mubwere! 'Come! (please)'
Mubwere kuno! 'Come here! (please)'

The plural (and thus more polite) subject and the less urgent tone of the subjunctive verb (*-e*) make this more of a request than a command. Again, it will be addressed to a group, an older or higher status person, or to someone you wish to show respect.*

Examples:

Mu- + verb root + -e

Mu- + yang'an- + -e = Muyang'ane! 'Look! (please)'/'You ought to look'/ etc.
Muyang'ane njoka iyo! 'Look at that snake! (please)'/etc.

Mu- + dy- + -e = Mudye! 'Eat! (please)'
Mudye chakudya chanu! 'Eat your food! (please)'

Mu- + mw- + -e = Mumwe! 'Drink! (please)'
Mumwe madzi! 'Drink some water! (please)'

---

*To show politeness when making a request, villagers reportedly use the *mu-* + root + *-e* subjunctive form more often than the plural imperative (the verb root + *-a* + *-ni* form). The plural imperative is heard more often in towns.

Exercises

A. Change the following -a imperatives into corresponding singular and plural subjunctive forms (-e):

Example: *Tsegula chitseko!* → *Utsegule chitseko!*
Tsegulani chitseko! → *Mutsegule chitseko!*

1. Lowani!
2. Ona galuyo!
3. Mvera mphunzitsi!
4. Bwera kuno!
5. Idyani ichi!
6. Choka!
7. Tolani dengu ilo!
8. Gula mpandowu!
9. Yang'anani nyanjayo!
10. Tsalani bwino!

B. Make singular subjunctive forms with the following verbs:

Example: *-yang'ana munthuyo* → *Uyang'ane munthuyo!*

1. -tseka chitseko
2. -bwera kuno
3. -dya chipatso
4. -peza madzi
5. -thandiza amayi
6. -tsegula buku lako
7. -lowa muno
8. -mwa mowa
9. -tsala bwino
10. -yang'ana galimotolo

C. Repeat the above exercise using the plural respectful subjunctive form of the verb:

Example: *-yang'ana munthuyo* → *Muyang'ane munthuyo!*

D. Change (if necessary) the model directive when addressing the following people (indicated in parentheses):

Example: Model: *Ubwere kuno!*
(aphunzitsi)
New Model: *Mubwere kuno!*

1. (mwana)
2. (bwenzi lako)
3. (abambo anu)
4. (ana)
5. (amayi anu)
6. (galu wako)
7. (mkazi wanu)
8. (anyamata)
9. (mng'ono wanu)
10. (mlongo wanu)

8.4.3 Suggestions with -YENERA + Infinitive

Another verbal construction can be used instead of the subjunctive to make a strong suggestion. This is the verb stem *-yenera*, which is always followed by an infinitive and has the meaning of 'should' or 'ought to'. It can be used with no expectation of immediate compliance.

-yenera takes an AP but has a zero in the T/A slot (just like the immediate future *ndipita* 'I'll go.'):

AP	+	T/A	+	Verb Stem	/	Infinitive	
Mu-	+	*0*	+	*-yenera*		*kusamba*	*Muyenera kusamba.*
you	/		/	should	/	(to) wash	'You should wash.'

Muyenera kusamba m'maŵa. 'You should wash in the morning.' (It's a good idea.)

Ana ayenera kumwa mkaka. 'Children should drink milk.'

Ndiyenera kupita kusukulu masiku onse. 'I should go to school everyday.'

When the main verb has an object prefix, it is placed between the *ku-* of the infinitive and the verb stem:

Ayenera kundidikira. 'He should wait for me.'

Tiyenera kuwayang'ana. 'We should look at them.'

In the negative, the *-yenera* verb takes *si-* before the AP:

Simuyenera kutenga cholembera chimene si chanu.
'You shouldn't take a pen which isn't yours.'

Sitiyenera kuchedwa.
'You shouldn't be late.'

Exercises

A. Change the verbs in the following sentences into ones expressing 'should' with -*yenera* + infinitive:

Example: *Mugwira ntchito.* → *Muyenera kugwira ntchito.*
'You should work.'

1. Simulankhula.
2. Ndiŵerenga kalatazi.
3. Timvera aphunzitsi athu.
4. Anthu samwa moŵa.
5. Ndidikira chemwali wanga.
6. Simuiŵala buku lanu.
7. Aphika chakudya cha m'maŵa.
8. Tipita posachedwa.
9. Simutenga ana anu.
10. Mundiyang'ana.

B. Answer the following questions:

Example: *Muyenera kudya chiyani masiku onse?*
'What should you eat everyday?'

Ndiyenera kudya chipatso.
'I should eat fruit.'

1. Muyenera kubwera kuti masiku onse?
2. Muyenera kugona maola angati?
3. Ndani ayenera kuphunzira Chicheŵa masiku onse?
4. Muyenera kulankhula chiyani m'Malaŵi?
5. Simuyenera kuchita chiyani?
6. Ndani akuyenera kukuthandizani?
7. Simuyenera kumwa chiyani masiku onse?
8. Muyenera kuŵerenga chiyani masiku onse?
9. Muyenera kumwa chiyani masiku onse?
10. Ndani ayenera kukuphunzitsani masiku onse?

C. Change the following requests into -*yenera* suggestions:

Example: *Tipite!* 'Let's go!' → *Tiyenera kupita.* 'We should go.'

1. Muyenera kuŵerenga bukulo.
2. Mutithandize!
3. Utenge anzanu.
4. Muyang'ane ana awo mumtengo.
5. Udikire pano.
6. Mugwire ntchito kwambiri.
7. Utsegule mabuku anu.
8. Mugule chipatso ichi.
9. Ulankhule Chicheŵa.
10. Mupite pansi msanga.

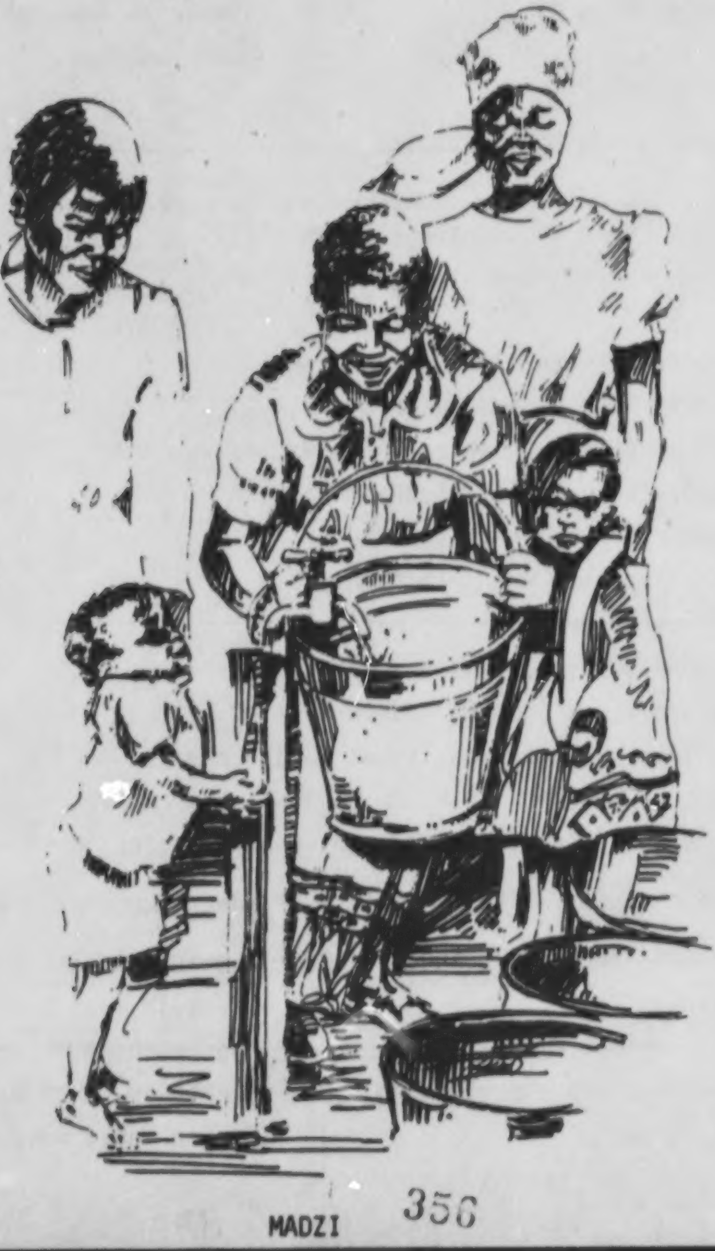
D. Make suggestions with -*yenera* + infinitive. If the suggestion is appropriate, then students should say '*inde*' or '*eee*'. If the suggestion is inappropriate, say '*iyayi*' and correct the suggestion.

Example: *Muyenera kulankhula Chingelezi tsopano.*
'You should speak English now.'

Iyayi, muyenera kulankhula Chichewa tsopano.
'No, you should speak Chichewa now.'

Tiyenera kumwa madzi masiku onse.
'We should drink water everyday.'

Inde.
'Yes.'



MADZI

8.5 NEGATIVE DIRECTIVES

Directives can be expressed negatively in order to request or command that something 'not be done': (i.e. 'Don't go!'). Whether an imperative command or a subjunctive request is intended, must be determined by the context because both the negative imperative and the negative subjunctive have the same form: 'you' + negative prefix -*sa*- + verb root + -*e*.

AP + -*sa*- + root + -*e*

u- + -*sa*- + *lôŵ*- + -*e* = *Usalôŵe!*
you / not / enter 'Don't enter!'/'You shouldn't enter!'

Usalôŵe is the singular, familiar negative directive. Other examples:

U- + -*sa*- + root + -*e*

U- + -*sa*- + *bwer*- + -*e* = *Usabwere kuno!*
'Don't come here!'/'You ought not come here!'

U- + -*sa*- + *iŵal*- + -*e* = *Usaiŵale mabuku!*
'Don't forget the books!'

U- + -*sa*- + *yang'an*- + -*e* = *Usayang'ane mnyamatayo!*
'Don't look at that boy!'

And a plural, and thus more respectful, negative directive uses the plural subject prefix *mu*-:

Mu- + -*sa*- + root + -*e*

Mu- + -*sa*- + *lôŵ*- + -*e* = *Musalôŵe!*
'Don't enter!'/'You ought not enter!'

Mu- + -*sa*- + *pit*- + -*e* = *Musapite kunyumbalo.*
'Don't go to that house!'

Mu- + -*sa*- + *tsek*- + -*e* = *Musatseke chitseko icho.*
'Don't shut that door!'

There are dialectal variants of the negative imperative which, while not considered standard usage, do enjoy some currency in the country. One variant uses the root -*a* instead of -*e*:

Musalôŵe!	'Don't enter!'	*Musalôŵa!*	'Don't enter!'
Musaiŵale!	'Don't forget!'	*Musaiŵâla!*	'Don't forget!'

There is no difference in meaning between these two forms. Another variant consists of *o-* (as the AP) + the negative prefix *-sa-* + the verb root with *-a*:

o- + *-sa-* + *-dy-* + *-a* = *Osadya!* 'Don't eat!'
o- + *-sa-* + *-lankhul-* + *-a* = *Osalankhula!* 'Don't talk!'

Exercises

A. Make singular negative directives (with the AP *u-*) using the following verbs:

Example: *-lemba* 'write' → *Usalembe!* 'Don't write!'/'You ought not to write!'

1. -loŵa
2. -lankhula
3. -gula njingayo
4. -pita uko
5. -ŵerenga bukulo
6. -tseka chitseko
7. -tsegula zenera
8. -chita icho
9. -bwera kuno
10. -yang'ana atsikanawo

B. Repeat the previous exercise making plural, respectful negative imperatives (*mu-*):

Example: *-lemba* → *Musalembe!* 'Don't write! (please)'/'You ought not to write!'

C. Change the following affirmative directive verbs into their corresponding negative forms:

Examples: *Upite kumsika!* 'Go to the market! (please)'/'You should go to the market!'
Usapite kumsika! 'Don't go to the market!'
Gulitsani nyumba yanu! 'Sell your house! (please)'
Musagulitse nyumba yanu! 'Don't sell your house!', etc.

1. Muthandize bwenzi lanu!
2. Gulani chitunzicho!
3. Ulankhule!
4. Pitani pansi kusukulu!
5. Mulembe dzina lanu!
6. Uiŵale mnyamatayo!
7. Choka!
8. Loŵani!
9. Muŵerenge bukuli!
10. Uchite icho!

8.6 DIRECTIVES WITH OBJECT PREFIXES

Commands and requests may have pronoun objects ('Help me!'; 'Listen to him!') which appear as object prefixes with either the imperative (no AP) or the subjunctive form of the verb. There are three constructions which accommodate object prefixes and they vary in form and respectfulness. All take -*e* as the final vowel suffix.

The most respectful form contains an AP (*u-*/*mu-*) in the following formula:

Mu- *U-*	+	Object Prefix	+	Verb Root	+	*-e*		
U-	+	*-ndi-*	+	*thandiz-*	+	*-e*	=	*Undithandize!*
you	/	me	/	help				'Help me!'/'Please help me!', etc.
Mu-	+	*-ti-*	+	*pats-*	+	*-e*	=	*Mutipatse ndalama!*
you	/	us	/	give				'Give us money!'/'You ought to give us money!'
Mu-	+	*-wa-*	+	*mver-*	+	*-e*	=	*Muwamvere!*
you	/	them	/	listen to				'Listen to them!'/'Please listen to them!'

Another respectful form is the plural imperative (no AP, but -*ni* as a suffix), used with an object prefix:

Object Prefix	+	root	+	-*e*	+	-*ni*		
Ndi-	+	*-yang'an-*	+	*-e*	+	*-ni*	=	*Ndiyang'aneni!*
me	/	look at			/	(you)		'Look at me! (please)'

The meaning of this imperative construction is no different from the one above.

Other examples:

ndi-	+	*-pats-*	+	*-e*	+	*-ni*	=	*Ndipatseni ndalama!*
me	/	give	/			(you)		'Give me some money! (please)'
mu-	+	*-mver-*	+	*-e*	+	*-ni*	=	*Mumvereni!*
him	/	listen	/			(you)		'Listen to him! (please)'

The preceding requests can be reduced to abrupt, less respectful commands which delete both the subject and object prefixes.

When the 'understood' (not expressed) object refers to 'me', the final vowel suffix -*e* is used:

Verb Root + -*e* + -*ni*

pats- + -*e* + -*ni* = *Patseni ndalama!*
give / (you) 'Give (me) some money!'

yang'an- + -*e* + -*ni* = *Yang'aneni!*
'Look (at me)!'

thandiz- + -*e* + -*ni* = *Thandizeni!*
'Help (me)!'

These forms of commands and requests with object prefixes (implied or expressed) use the same negative verbal assembly as other negative imperatives and subjunctives. The only difference is the presence of the object prefix.

Mundithandize!	'Help me!'	*Musandithandize!*	'Don't help me!'
Ndithandizeni!	'Help me!'	*Musandithandize!*	'Don't help me!'
Thandizeni!	'Help me!'	*Musathandize!*	'Don't help (me)!'

Whether the intended meaning is more of a command ('don't help me!') or a request ('you should not/ought not to help me', etc.) depends on the context.

Exercises

A. Substitute the following object prefixes into the model sentence:

Example: Model: *Mundipatse ndalama!*
'Give me some money! (please)'/
'You should give me some money!'

Substitution: -*ti*-

New Model: *Mutipatse ndalama!*
'Give us some money!'

1. -mu-
2. -wa-
3. -ti-
4. -ndi-
5. -mu-
6. -ti-
7. -wa-
8. -mu-
9. -ndi-
10. -ti-

B. Change the following requests into the negative:

Example: *Mumumvere!*
'Listen to him!'/'You ought to listen to him!'

Musamvere!
'Don't listen to him!'/'You should not listen to him!'

1. Utiyang'ane!
2. Muwaiŵale!
3. Uwathandize!
4. Uwapatse madzi!
5. Mumupatse njinga yanu!
6. Utimvere!
7. Undiiŵale!
8. Mundiyang'ane!
9. Muwathandize!
10. Mutipatse chakudya!

C. Using the requests in the preceding exercise, change them to the form: object prefix + root + -*e* + -*ni*

Example: *Mumuvere!* → *Muvereni!* 'Listen to him.'

8.7 'WHY?' QUESTIONS

Chifukwa chiyani, the question words for 'why?', is composed of the Class 7 noun *chifukwa* 'reason' and *chiyani* 'what?' ('why?' = 'what reason?'). This 'why' expression may come either at the beginning of the sentence or at the end:

Chifukwa chiyani sanapite?/Sanapite chifukwa chiyani?
'Why didn't he go?'

The answer to a 'why' question can take several forms. One possibility is using *chifukwa* (which also means 'because') followed by a sentence:

Chifukwa chiyani sanapite? 'Why didn't he go?'

Sanapite chifukwa anatopa. 'He didn't go because he was tired.'
Sanapite chifukwa mvula inagwa. 'He didn't go because it rained.'
rain / fell

Another possible answer uses *chifukwa cha* 'because of' followed by a noun:

Sanapite chifukwa cha mvula. 'He didn't go because of the rain.'
Sanapite chifukwa cha ntchito. 'He didn't go because of work.'

Other examples:

Chifukwa chiyani mwachedwa? 'Why are you late?'

Ndachedwa chifukwa njinga yanga yathoyoka.
'I'm late because my bicycle is broken.'

Chifukwa chiyani mumagwira ntchito kwambiri? 'Why do you work a lot?'

Ndimagwira ntchito kwambiri chifukwa ndikufuna kupeza ndalama.
'I work a lot because I want to earn money.'

Exercises

A. Answer the following 'why?' *chifukwa chiyani?* questions:

Example: *Mukudya chakudya chifukwa chiyani?*
'Why are you eating?'

Ndimadya chifukwa ndili ndi njala.
'I'm eating because I am hungry.'

1. Chifukwa chiyani simukugwira ntchito?
2. Chifukwa chiyani mwabwera ku Malaŵi?
3. Mumabwera ku Chancellor College chifukwa chiyani?
4. Mukumwa madzi chifukwa chiyani?
5. Chifukwa chiyani simunapite kusukulu?
6. Chifukwa chiyani simunagule bukulo?
7. Chifukwa chiyani mumapita pansi?
8. Mwatopa chifukwa chiyani?
9. Chifukwa chiyani simunagone?
10. Simudzawathandiza chifukwa chiyani?

B. Complete the following phrases to make complete sentences:

Example: *...chifukwa sindinagone.* '... because I didn't sleep.'

Ndatopa chifukwa sindinagone.
'I'm tired because I didn't sleep.'

1. ...chifukwa ndachedwa
2. ...chifukwa alibe cholembera
3. ...chifukwa ndili ndi njala
4. ...chifukwa ndilibe ndalama
5. ...chifukwa bwenzi langa lili pano
6. ...chifukwa anadwala kwambiri
7. ...chifukwa amadya bwino
8. ...chifukwa ndagwa pansi
9. ...chifukwa sanadye
10. ...chifukwa ndinapeza ndalama

8.8 SUMMARY EXERCISES

A. Change the following imperative verbs into their corresponding subjunctive forms. Remember that in general singular imperatives translate as commands while plural imperatives and all subjunctives translate as requests.

Example: *Imwani madzi!* → *Mumwe madzi!*
'Drink some water! (please)'

1. Khala pansi!
2. Phunzirani Chicheŵa bwino!
3. Tenga mkazi wako!
4. Ŵerengani maphunziro anu!
5. Tsegulani mabuku anu.
6. Iŵala galimotoyo!
7. Tsalani bwino!
8. Mverani agogo anga!
9. Thandiza anawo!
10. Choka!

B. Substitute the following expressions into the model imperative, making all necessary structural changes (in some cases changing the verb to a subjunctive):

Example: Model: *Iŵala cholembera!* 'Forget the pen!'
Substitution: *-ni*
New Model: *Iŵalani cholembera!* 'Forget the pen!'

1. u-
2. mu-
3. -sa-
4. -chi-
5. zolembera
6. u-
7. -gula
8. -gulitsa
9. ukonde
10. mu-

C. Make the following imperative and subjunctive verbs negative:

Example: *Phika nsima!* — *Usaphike nsima!*
'Cook some nsima!' — 'Don't cook any nsima!'/
'You shouldn't cook any nsima!'

1. Tiloŵe m'nyumbamo.
2. Mundithandize.
3. Mverani aphunzitsi anu!
4. Mugule nsapatozi.
5. Tenga njinga yanga.
6. Onani galuyo.
7. Pitani kusukulu.
8. Ukhale pano.
9. Muwapatse ndalama.
10. Ndiononi.

D. Read the following sentences and make an appropriate command or request according to the situation described:

Example: *Ndili ndi njala.* 'I'm hungry.'
Idyani kanthu! 'Eat something!'

1. Bwenzi langa ali ndi ntchito kwambiri.
2. Mvula ikugwa.
3. Ndili ndi ludzu.
4. Sindili ndi ndalama.
5. Muli njoka m'chimbudzimo.
6. Sindikumva.
7. Ndikumva mwendo.
8. Ndatopa.
9. Ndimakonda tebulolo.
10. Munthuyo ali ndi ndalama m'thumba mwake.

E. Complete the following 'because' sentences with an appropriate reason:

Example: *Adzabwera chifukwa...* 'He will come because...'
Adzabwera chifukwa kudzakhala chakudya.
'He will come because there will be food.'

1. Sindinalembe kalata chifukwa...
2. Anamwalira chifukwa...
3. Sindinagone bwino chifukwa...
4. Ndidzaphunzira bwino chifukwa...
5. Anapita kusitolo chifukwa...
6. Timapita pansi chifukwa...
7. Anawo anachedwa chifukwa...
8. Ndilibe ndalama chifukwa...
9. Tinatseka chitseko chifukwa...
10. Ndinagulitsa njinga yanga chifukwa...

F. Vocabulary Drill

1. Name two things that have wheels.

____

2. Name five family members (e.g., mother) ________________

____

3. Name two things one can write: ______________________

4. Name two natural land features (e.g., 'river'):

____

5. Name four occupations: __________________________

____

6. Name three animals: ____________________________

____

7. Name three beverages: __________________________

____

8. Name two parts of the body: ______________________

9. Name two parts of a house: _______________________

10. Name six foods: _______________________________

____

G. Tone

1. While we can make no generalization about the tonal pattern of positive imperative and subjunctive verbs, we can about the negative forms of such verbs. Note that both the AP and the negative T/A -*sa*- are typically low toned in the form which is used for both the negative imperative and the negative subjunctive. (The rest of the verbal assembly, however, can have either high or low tones.) Practice the following positive and negative forms by repeating them after your teacher:

Positive Imperative

idya	'eat!'	(L-L)
imwa	'drink!'	(L-L)
leká	'stop!'	(L-H)
pezá	'find!'	(L-H)
yenda	'walk!'	(L-L)
phika	'cook!'	(L-L)
Phunzitsá	'teach!'	(L-H-H)
Thandiza	'help!'	(L-L-L)
Fotokoza	'explain!'	(L-L-L)

Negative Imperative and Subjunctive (Same Form but different meanings)

Usayéndé	'Do not walk!'	(Imperative)	(L-L-H-H)
Usayéndé	'You should not walk!'	(Subjunctive)	(L-L-H-H)
Musatsálé	'Don't remain!'	(Imperative)	(L-L-H-H)
Musatsálé	'You ought not remain!'	(Subjunctive)	(L-L-H-H)
Musaphíké	'Don't cook!'	(Imperative)	(L-L-H-H)
Musaphîké	'You'd better not cook.'	(Subjunctive)	(L-L-H-H)
Musathandize	'Don't help!'		(L-L-L-L)
Musathandize	'You should not help.'	(Subjunctive)	(L-L-L-L)

2. For other verb forms, we can say that the prefixes have certain characteristic tonal patterns, at least when the verb forms are said in their 'citation forms'. (Each verb stem has its own characteristic tonal pattern in its 'citation form'. The generalizations being made here apply only to the prefixes, not the verb stem.) These tonal patterns may change somewhat, when the verb actually occurs in a sentence, under the influence of other tones in the context. Still, it is useful to know the characteristic tonal patterns of verbal prefixes. For example, the general future typically has high tones on its AP and T/A as in Ndídzáyénda 'I will walk', but the stative typically has low tones on these prefixes. It is also helpful to realize that the verb form is exactly the same for both the stative past tense and the simple past in the negative. This means you must use context to tell which meaning is intended. Try to get used to associating different tonal patterns on the prefixes with different verbal assemblies. Repeat the following verbs in their 'citation forms' after your teacher:

Immediate Future (H on AP)

Ndíyénda 'I'll walk now.,'(H..)

Múfótókoza 'You'll explain now'(H..)

General Future (H-H on AP and T/A)

Ndídzáyénda 'I will walk..' (H-H..)

Múdzáfótókoza 'You will explain..(H-H..)

Stative (L-L on AP and T/A-- which merge)

Ndayenda 'I have walked...'(L-L..)

Ndaphika 'I have cooked...' (L-L..)

Stative-Past--Negative
(L-L-L on prefixes)

Sindinayéndé
'I've not walked (L-L-L..)

Simunatsálé
'You have not remained...'(L-L-L..)

Simple Past--Negative
(L-L-L on prefixes)

Sindinayéndé
'I did not walk...' (L-L-L..)

Simunatsálé
'You did not remain...'(L-L-L..)

8.9 GRAMMATICAL PATTERNS LEARNED

Directives

Imperatives

'Go!' (familiar, singular)

Verb Root + *-a*		
Pit-	*-a*	*Pita!*

'Come! (please)' (respectful, plural)

Verb Root + *-a* + *-ni*			
Bwer-	*-a*	*-ni*	*Bwerani!*

Subjunctive

'You should wait.' (familiar, singular)

AP + T/A + Verb Root + *-e*				
U-	0	*-dikir-*	*-e*	*Udikire.*

'You should wait/please wait.' (respectful, plural)

AP + T/A + Verb Root + *-e*				
Mu-	0	*-dikir-*	*-e*	*Mudikire.*

-*Yenera* + infinitive

'We should eat.' (suggestion)

AP + T/A + *-yenera ku-* + Verb Stem				
Ti-	0	*-yenera ku-*	*-dya*	*Tiyenera kudya.*

Directives with Object Prefixes

'You should help us./Help us!/Please help us!'

AP + T/A + OP + Verb Root + -*e*					
Mu- *U-*	*Ø*	*-ti-*	*-thandiz-*	*-e*	*Mutithandize.* *Utithandize.*

Negative Directives

'Don't enter!'/'You should not enter!'/'Please don't enter!'

AP + T/A + -*sa*- + Verb Root + -*e*					
Mu- *U-*	*Ø*	*-sa-*	*-lowŵ-*	*-e*	*Musalowŵe.* *Usalowŵe.*

'Why?' Questions

'Why has he gone?'

Chifukwa chiyani + AP + -*a*- + Verb Root + -*a*					
Chifukwa chiyani	*u-*	*-a-*	*-pit-*	*-a*	*Chifukwa chiyani wapita?*

LESSON 8B

(PHUNZIRO LACHISANU NDI CHITATU)

COMMUNICATION/CULTURE

- 8.1 *Kuphika Nsima*
- 8.2 Vocabulary Notes
- 8.3 Usage Notes
  - 8.3.1 Imperatives
  - 8.3.2 *Ka-* 'go and..'
  - 8.3.3 *Ngati* 'if'
  - 8.3.4 *Komalizira* 'finally'
  - 8.3.5 Please
- 8.4 Cultural Notes
  - 8.4.1 *Nsima* and *Ndiwo*
  - 8.4.2 The Left Hand
- 8.5 Exercises
- 8.6 Survival Vocabulary
- 8.7 Riddles

LESSON 8 B
(Phunziro Lachisanu ndi Chitatu)

8.1 KUPHIKA NSIMA

Mubwere ndikuphunzitseni kuphika nsima:

> Tengani poto ndi kutsuka. Muthiremo madzi ndi kuika pamoto. Dikirani mpaka madzi atenthe. Muyese madziwo padzanja lanu. Ngati atentha, kandireni ndi ufa. Mudikire mpaka ithakhathe pang'ono.
>
> Thirani ufa pang'onopang'ono. Muvundule mpaka ilimbe. Tengani mbale ndi kuyamba kuomoleramo nsimayo ndi chipande. Vundikirani nsimayo ndi mbale. Ndipo komalizira, kaikeni patebulo.

8.2 VOCABULARY NOTES

-*thira* - 'pour'
poto - 'pot'
-*tsuka* - 'wash (something)'
-*ika* - 'put/place'
mpaka - 'until'
-*tentha* - 'be hot'
-*yesa* - 'try'
-*ndira* - 'mix'
ngati - 'if'

-*thakhatha* - 'boil'
-*vundula* - 'stir'
-*limba* - 'be stiff'
-*omolera* - 'remove'
chipande (Cl. 7/8) - 'wooden spoon'
-*vundikira* - 'cover'
komalizira - 'finally'
-*maliza* - 'finish'

8.3 USAGE NOTES

8.3.1 Imperatives

In telling someone how to do something, the respectful, plural imperative is appropriate (*Mudikire/Dikirani* 'Wait...'). In the above text, the respectful imperative (*-ni*) and the subjunctive (*-e*) forms are interchangeable, even appearing in the same sentence.

Where two commands appear one after the other (Take the pot and wash it) the first verb will be in the imperative and the second take the form of the infinitive:

Tengani poto ndi kutsuka.
take / pot / and / wash

The structure of the sentence with an initial imperative verb also gives an imperative aspect to the second verb even though it is an infinitive form. Another example:

Muthiremo madzi ndi kuika pamoto.

Pour in water and put on the fire.

8.3.2 Ka- 'go and...'

Ká- is a high-toned verbal prefix that implies motion 'go and do something'. In an imperative verb construction, *ka-* precedes a verb stem ending in *-e*:

ka- + Verb Root + *-e* (+ *-ni*)

Ka- + *-tsegul-* + *-e* = *Katsegule chitseko.*
'Go and open the door.'

Ka- + *-ik-* + *-e* + *-ni* = *Kaikeni patebulo.*
'Go and put (it) on the table.'

In other verb constructions, *ka-* appears between the T/A prefix and the verb stem:

AP + T/A + *-ka-* + Verb Root + *-a* / *-e*

Ndi- + ∅ + *-ka-* + *-gul-* + *-a* *Ndikagula nsomba kumsika.*
'I'll go and buy some fish at the market.'

A- + *-dza-* + *-ka-* + *-phunzir-* + *-a* *Adzakaphunzira sabata lamaŵa.*
'He'll go and study next week.'

There is another -*ka*- prefix which has the meaning of 'when', 'if', or 'after'. It differs from the -*ka*- prefix meaning 'go and do something' in tone and its placement in the verbal assembly. While -*ka*- (meaning 'go and do...') is high-toned and appears between the T/A prefix and the verb stem, -*ka*- meaning 'if, when, after' is low-toned and appears between the AP and the T/A prefix. Compare:

Akadya... 'When he eats...'	*Âkâdya.* 'He'll go and eat.'
Mukadzaphika... 'If you'll cook...'	*Mudzakaphika.* 'You'll go and cook.'

8.3.3 **Ngati** 'if'

Ngati is a conjunction meaning 'if'. As a conjunction, it joins two parts of a sentence: a condition and a result. For example, in the sentence 'If he goes, I will stay', the first part 'if he goes' is the condition and the second part 'I will stay' is the result. In Chicheŵa, *ngati* introduces a condition either before or after the main clause of the sentence.

Ngati atentha, kandireni ndi ufa.
'If it is hot, mix it with some flour.'

Ngati apita, ndikhala pano.
'If he goes, I will stay here.'

Ndidzagwira ntchito, ngati mudzandithandiza!
'I will work if you help me.'

8.3.4 **Komalizira** 'finally'

In telling someone how to do something, you may choose to organize your directions into steps by prefacing each direction with expressions such as:

Choyamba 'first': *Choyamba, tengani poto.*
'First, take a pot.'

Chachiŵiri 'second': *Chachiŵiri, muthiremo madzi.*
'Second, pour in some water.'

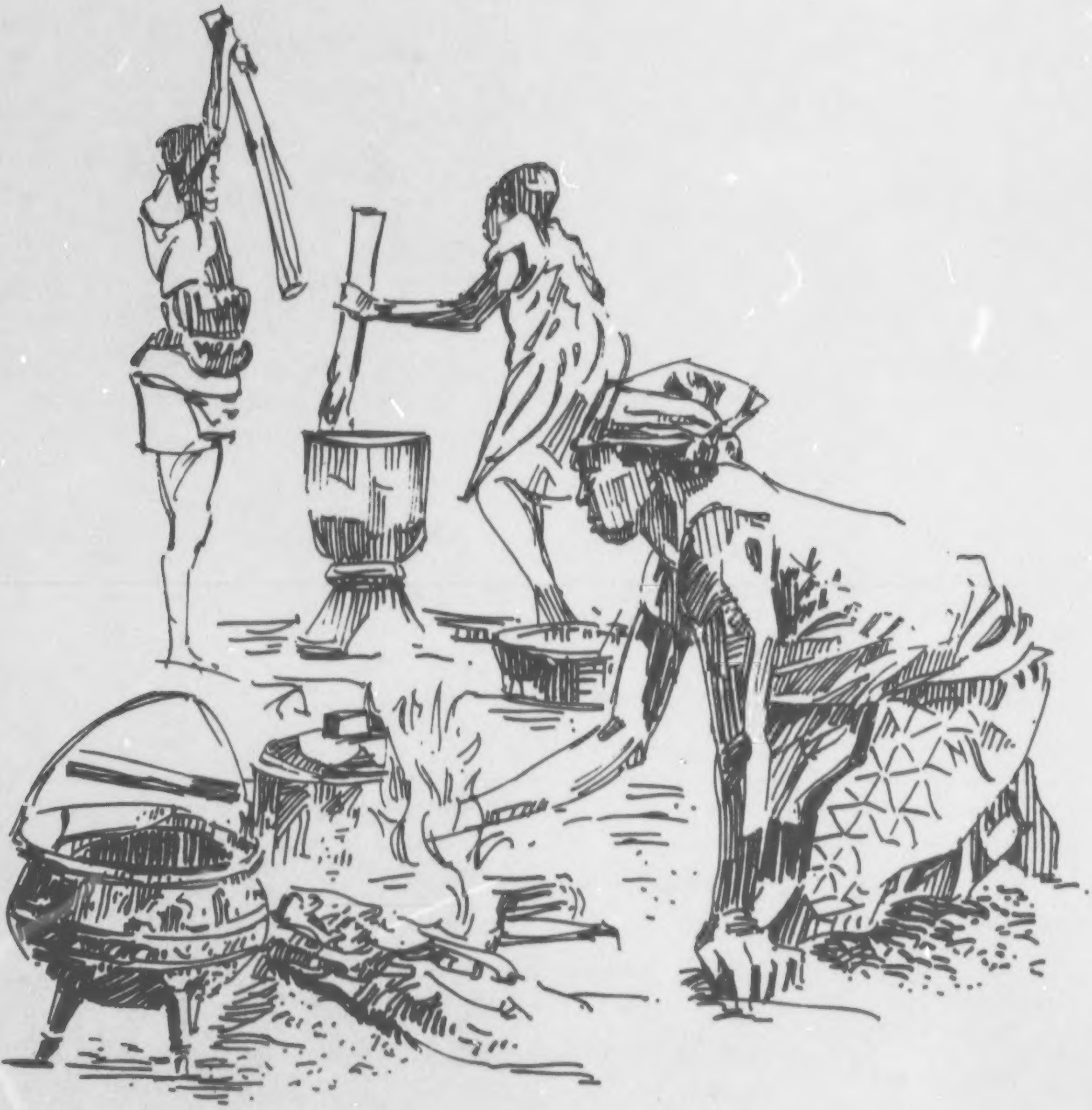
These steps may be continued with *chachitatu* 'third', *chachinayi* 'fourth', etc.

Other useful transitional words between steps are:

komalizira - 'finally'

kenaka - 'after that'

pambuyo pa - 'after...'



KUPHIKA

8.3.5 Please

The word 'please' in English is used frequently with any manner of polite request or command. There is a word in Chicheŵa, *chonde*, which is often translated as 'please', but it is not used as freely as in English. It has a begging connotation that is appropriate only in certain situations. For example, if you were at the post office, you would normally use a simple respectful imperative: *Ndipatseni masitampa* 'Give me some stamps'. The respectful structure of this imperative actually implies 'please' in the English sense.

However, if you had been waiting a while to be served and were in quite a hurry, then you might say:

> *Chonde, ndipatseni masitampa!* *(Ndafulumira)*
> 'Please , give me some stamps' (I'm in a hurry!)

Observe how it is used by Malaŵians and use it sparingly yourself.

8.4 CULTURAL NOTES

8.4.1 Nsima and Ndiwo

It appears at almost every meal and in fact it is synonymous with the word *chakudya* 'food'.

Nsima is the staple food of Malaŵi. It is a starch made from *ufa*, corn flour, which is mixed with water and boiled until it becomes stiff. This cooked corn meal is similar to Southern 'grits' in its consistency and flavor. When it is finished, the *nsima* is removed from the cooking pot, heaped on a large plate, and smoothed to form a 'mountain'. The *nsima* is served with a spoon but it is eaten with the hand (the right one, please).

Accompanying *nsima* is a thin sauce or relish called *ndiwo*. (*Ndiwo* always takes plural agreements; for example: *Ndiwo za nsomba* 'fish relish'.) There are various types of *ndiwo*, some made with just vegetables, and others with meat or fish. Although in other parts of Africa, the *ndiwo* can be quite hot (spicy), Malaŵian *ndiwo* tend to be somewhat mild. The proper way to eat *nsima* is to take a mouth-size portion in the right hand, form it into a ball, dip it into the sauce, and place it in the mouth. It is an art that takes practice. *Nsima* can be eaten with a spoon or fork, but true *nsima* lovers claim that it tastes best when eaten by hand.

8.4.2 The Left Hand

In many African societies, there are often restrictions upon the use of the left hand. For example, food is usually picked up and eaten with the right hand; giving and receiving things is also done with the right hand. Using the left hand in these and other restricted cases might be taken as an offense even though it is unintended.

8.5 EXERCISES

8.5.1 COMMANDS

Practice the use of imperatives by issuing each other commands to do something. For example, using both the *-ni* and subjunctive forms of the imperative, one student can request another student to perform an action or several actions; the second student will perform the actions to demonstrate his/her understanding of the structures and vocabulary:

1st student:	Mubwere kuno!	Bwerani kuno!	'Come here!'
	Mu-__________	_______-ni	
	-ndipatse	patsa-	
	-tseke	tseka-	
	-ike	ika-	
	-tsegule	tsegula-	
	-pite	pita-	
	etc.	etc.	

8.5.2 Vary the command by mixing in negative directions:

1st student: Mupite kuchitseko! / Pitani kuchitseko!

Musatsegule chitseko! / Musatsegule chitseko!

etc. etc.

8.5.3 Soften the command by using the prefix ka- to indicate 'go and do something':

1st student: *Kaikeni bukuli patebulo.* 'Go and put this book on the table.'

*Ka-*____________________

8.5.4 Give a double command in the structure: Imperative verb + ndi + infinitive.

1st student: *Mutsegule buku ndi kuŵerenga.*
'Open the book and read it.'

Tengani cholembera ndi kulemba.
'Take a pen and write.'

________________ *ndi ku-*________.

8.5.5 'HOW TO DO SOMETHING'

Practice using the imperative verbs in order to give directions on how to do something.

Step 1: Using the text on how to cook nsima, observe the teacher as he/she reads the directions and performs the accompanying actions (of pouring, stirring, mixing, etc.).

Step 2: Repeat the directions in the text after the teacher models them.

Step 3: Perform the actions of cooking nsima while the teacher or another student reads the directions.

Step 4: Recite the directions and perform the accompanying actions.

8.5.6 READING

Read the directions on the following pages on 'how to make tea with lemon and tea with milk'. Refer to the English text for any work or structures you do not know. Then practice the text using the steps outlined in the preceding exercise.

Explain to the students in the class 'how to do something' that you are familiar with. Use the structures and vocabulary in this and in past lessons. Ask your teacher for any words you may not know in Chicheŵa.

Suggestions: How to make lemonade
How to make coffee
How to make oatmeal

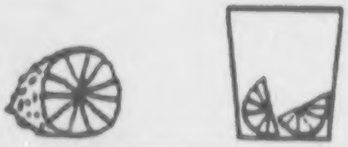
Tea Promotion Council*

P.O. Box 1213 Blantyre Phone 630 197

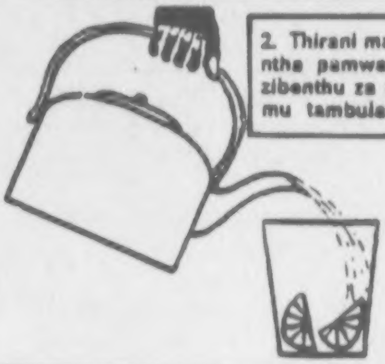
Imwani Tii Wambiri

Kapangidwe ka Tii wa Mandimwi ndi wa Mkaka

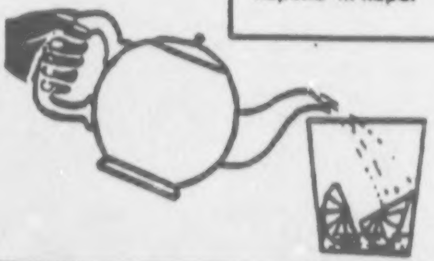
1. Ikani zibenthu ziwiri kapena zitatu za ndimu mu tambula kapena mu kapu.



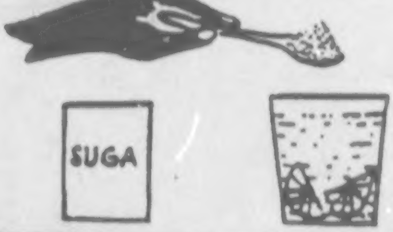
2. Thirani madzi otentha pamwamba pa zibenthu za ndimuzo mu tambula.



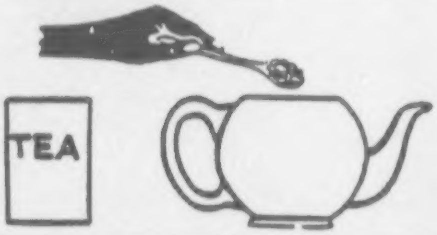
3. Dzazani Tii (Tea) wotentha m'tambula kapena m'kapu.



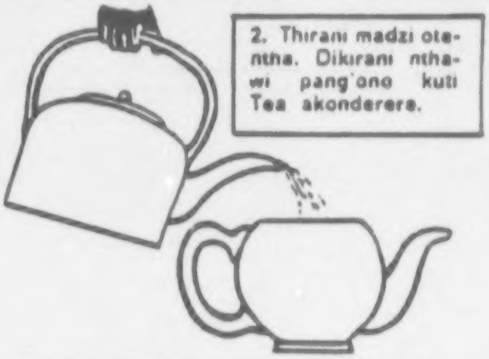
4. Thirani suga kuti atsekemere Tii (Tea) wotere wa ndimu, kapena wozizira wa aizi amakhalanso bwino zedi.



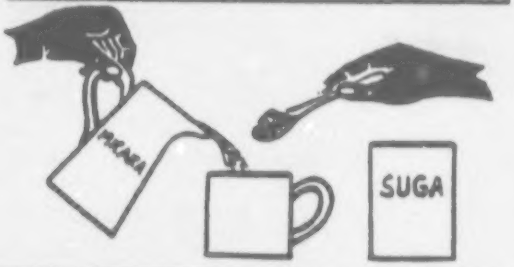
1. Thirani supuni yaing'ono imodzi ya masamba a Malawi tea mu kapu iri yonse ya tea wabwino woti apangidwe.



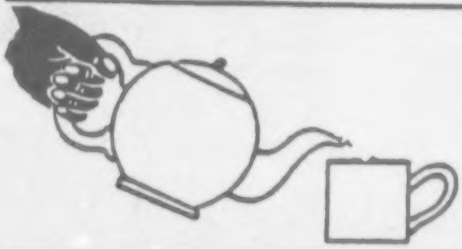
2. Thirani madzi otentha. Dikirani nthawi pang'ono kuti Tea akonderere.



3. Pamene masamba akonderera mu teapoti, thirani suga ndi mkaka mkapu monga mungafunire.



4. Thirani m'kapu tea wonunkhira. Tsopano mungathe kumwa tea wabwino wa muno m'Malawi.

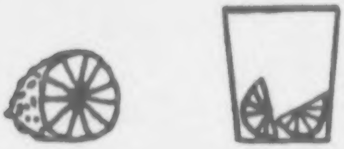


MONI, JANUARY 1980

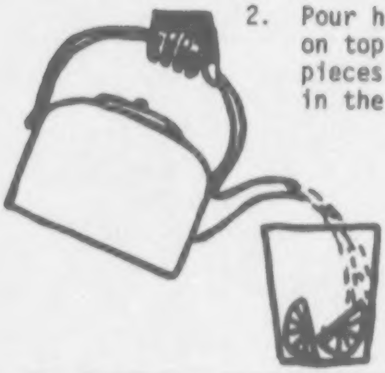
-adapted from Moni magazine, January.1980

HOW TO MAKE TEA WITH LEMON AND MILK

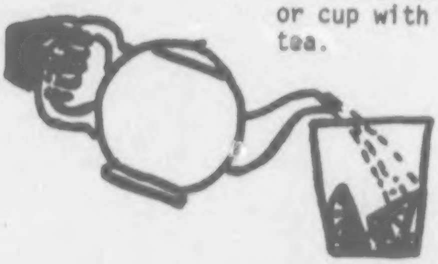
1. Put two or three pieces of lemon in a tumbler or in a cup.



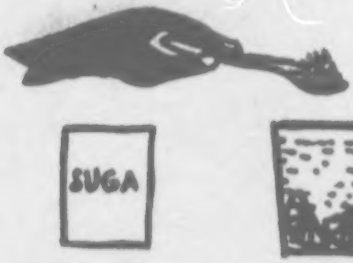
2. Pour hot water on top of the pieces of lemon in the tumbler.



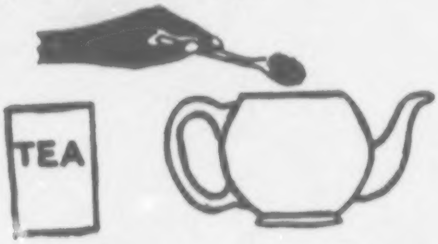
3. Fill the tumbler or cup with hot tea.



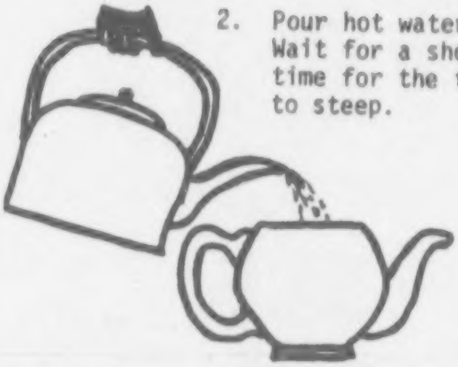
4. Add sugar to make it sweet. Such lemon tea or ice-cold tea is nice to drink.



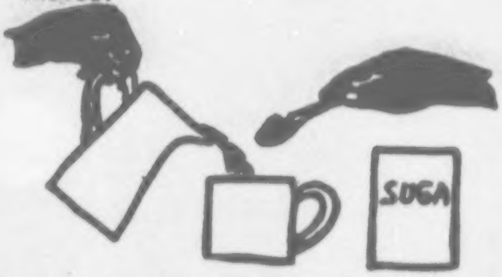
1. Put one small spoonful of leaves of Malaŵi tea in any cup of good tea you want to make.



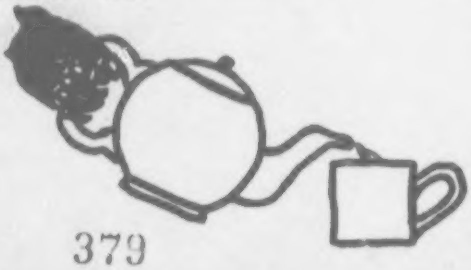
2. Pour hot water. Wait for a short time for the tea to steep.



3. When the leaves have colored the water in the tea pot add sugar and milk in the amounts of your choice.



4. Pour into the same cup of fragrant tea. Now you can drink good Malaŵi tea.



8.6 SURVIVAL VOCABULARY

Samalira! - 'Be careful!'

Osapanga phokoso! - 'Don't make noise!'

o / sa / panga / phokoso
(you)/ not / make / noise (Cl. 5/6)

Tolani ndalamazi! - 'Pick up this money!'

Imilira! - 'Stand up!'

Pulumiza! - 'Hurry up!'

Chete! - 'Shut up!'

Musaope! - 'Don't be afraid!'

8.7 RIDDLES

On those bright moonlit nights when children and adults alike stay outside late, one of the sources of amusement for young and old is to exchange riddles. Often parents will 'test' their children with riddles, new and old. Recalling them is a feat of memory, but deciphering them is an exercise in intellectual skill. It's a challenge for the children to be the first to interpret the clever imagery and concept in the riddles.

When a riddle is answered correctly, a little bit of joking is often carried out in the following manner with A, the correct guesser, and B, the teller:

B:	*Ndikupatsa ng'ombe.*	'I'll give you a cow.'
A:	*Zingati?*	'How many?'
B:	*Zisanu?*	'Five?'
A:	*Baa!*	'Moo!' = (O.K.)

Try these riddles to test the cleverest among you:

Q: *Phiri lokwera ndi makadabo.* 'A hill you climb with your fingernails.'

-*kwera* - 'climb' *makadabo* - 'fingernails'

A: *Nsima!*

****

A: *Ndinapita kwa bwenzi langa ndipo anandiyalira mphasa;*
ndisanakhale, anakhala ena.

'I went to my friend's and he laid a mat for me;
before I sat, another sat.'

A: *Ntchentche!* 'A Fly' (It's customary for the guest to be the first to sit down on a newly-laid mat.)

VERB REVIEW LESSON

A number of verbs have already been introduced in preceding lessons. We have seen how different prefixes and suffixes can be attached to the verb root to indicate subject and object agreement, tense/aspect, and negation. This agglutinative character of the verb (the putting together of 'parts' to make the verb construction) must be understood as an interrelated process. The presence of a particular prefix may determine what other affixes (or 'parts') can or cannot accompany it. For example, the simple positive past construction, consisting of an AP, the past T/A prefix *-na-*, the verb root and a final vowel always takes *-a* as the final vowel:

Ndinapita. 'I went.'

But the final vowel is *-e* in the negative simple past construction. The fact that the negative prefix *si-* is now present correlates with a final *-e*:

Sindinapite. 'I didn't go.'

The interrelationship among the parts of a verb is useful to remember as more verbs, verb suffixes, and verb prefixes are introduced in the following lessons. You will be better able to understand and produce verb forms in Chicheŵa by being aware of the nature of their interdependency.

Realizing that the verb in Chicheŵa is made up of interrelated parts, we can visualize it as a verbal assembly pattern composed of slots which may or may not be filled with a partiuclar affix or root. The following tables set out lists of slots horizontally and lists of verb forms vertically. Remember that:

AP represents the agreement prefix that is attached to the verb and refers to the pronoun or class of the noun subject:

AP
Ndidzapita. 'I'll go.'

AP
Mwana anadwala. 'The child was sick.'

T/A represents the tense/aspect marker which indicates time or aspect in reference to the semantic content of the verb root: simple past, perfect, present continuous, habitual, future, etc. These T/A prefixes always occur after the subject prefix:

T/A
Tinadya. 'We ate.'

T/A
Udzalemba. 'You will write.'

OP represents the object prefix marking the pronoun object or referring to the class of the noun object. Pronoun object prefixes are required but those representing noun objects are emphatic and optional:

OP
Munamuona. 'You saw him.'

OP
Ndidzazigula nthochizi. 'I'll buy these bananas.'

VR represents the verb root, the case form of the verb without any prefixes or suffixes:

VR
Mumaŵerenga. 'You usually read.'   VR
Achedwa. 'They are late.'

VS represents the vowel suffix ending with *-a* or *-e*. In general, all of the positive verb forms (with the exception of the subjunctive) end in *-a*:

VS
Akudikira. 'He's waiting.'   VS
Sitinadwale. 'We aren't sick.'

The verbal assembly pattern of each form is presented, with 'yes' indicating that the particular slot is filled for that form and 0 indicating that it is not filled. Remember that a 0 still carries information in the sense that you can learn to identify verb forms in terms of whether certain slots are filled with 0's or not. The first tables show the positive and negative forms of regular verbs (those verbs having VS *-a* or *-e*). Subsequent tables will show the positive and negative verbal assembly patterns of the irregular verbs 'be', 'have', and 'there is/are' and the imperative and subjunctive forms.

TABLE 1 : POSITIVE FORMS OF REGULAR VERBS

	AP	T/A	VR	VS	Example
Present Progressive (positive)	yes	-(*li*)*ku*-	yes	*-a*	*Ndilikudya*. 'I'm eating.'
Habitual (positive)	yes	*-ma-*	yes	*-a*	*Mumalemba*. 'You usually write.' *Mumalemba*. 'You used to write.'
Perfect (positive)	yes	*-a-*	yes	*-a*	*Tadwala*. 'We are sick.'
Past (positive)	yes	*-na-* *-da-*	yes	*-a*	*Anapita*. 'They went.'
Distant Future (positive)	yes	*-dza-*	yes	*-a*	*Adzabwera sabata lamaŵa*. 'He'll come next week.'
Immediate Future (positive)	yes	0	yes	*-a*	*Ugulitsa ufa*. 'You'll buy some maize flour.'

The preceding table shows a uniform pattern among the verb forms which all have APs, verb roots, and final vowel suffix *-a*. But the T/A prefix is less uniform. It is realized most often as a single prefix, but it takes the form of a double prefix for the present progressive (*-li-* 'be' and *-ku-* 'ing') and a zero (∅) for the immediate future.

An additional prefix to consider is the negative prefix *si-* (attached to the verb before the subject prefix). Its presence alters the verbal assembly patterns of one of these verb forms, the simple past. Otherwise there is a uniform pattern among these negative verb forms:

TABLE 2 : NEGATIVE FORMS OF REGULAR VERBS

	Si-	AP	T/A	VR	VS	Example
Present Progressive —— Perfect Stative (negative)	*Si-*	yes	-(*li*)*ku*-	yes	*-a*	*Sukaŵerenga.* 'You aren't reading.' *Sakudwala.* 'He isn't sick.'
Past Perfect w/ Action —— Past Habitual (negative)	*Si-*	yes	*-na-* *-da-*	yes	*-e*	*Sanabwere.* 'He didn't come.' 'He hasn't come.' 'He didn't use to come.'
Distant Future (negative)	*Si-*	yes	*-dza-*	yes	*-a*	*Sitidzapita.* 'We won't go.'
Immediate Future —— Present Habitual (negative)	*Si-*	yes	∅	yes	*-a*	*Saphunzira.* 'They won't study.' *Sindimwa moŵa.* 'I won't/don't drink beer.'

The table also shows that the negative forms of the habitual and perfect T/As are the same as the negative forms of the present progressive, past, and immediate future T/As:

1) A negative response to a perfect T/A question is equivalent either to the negative present progressive (with stative verbs) or to the negative past (with action verbs):

Kodi mwatopa?	'Are you tired?'
Iyayi, sindikutopa.	'No, I am not tired.'
Kodi mwadya?	'Have you eaten?'
Iyayi, sindinadye.	'No, I didn't eat.'

2) A negative response to a present/future habitual question is identical to the negative immediate future:

Kodi mumadya nsima?	'Do you usually eat nsima?'
Iyayi, sindidya nsima.	'No,I don't/won't eat nsima.'

3) A past habitual question is answered identically to the negative past:

Kodi mumagwira ntchito chaka chatha?	'Did you used to work last year?'
Iyayi, sindinagwire ntchito chaka chatha.	'No, I didn't work last year.'

IRREGULAR VERBS : 'BE'(-LI/NDI),'HAVE'(-LI NDI),'THERE IS/ARE'

These verbs are treated separately because they don't use the same assemblies as other verbs. One major irregularity is that these verbs (*-li* and *ndi*) take a final vowel suffix *-e* or *-a* as other verbs do. Another irregularity is that the verbs *-li* and *ndi* cannot accommodate all T/A prefixes; instead the root itself will change to *-khala* in many instances (e.g. with habitual, perfect, and future T/As).

PRESENT (POSITIVE) OF THE VERB -LI AND NDI

In contrast to the regular action and stative verbs, the verb *-li* takes no T/A prefix in the present tense. Furthermore, the verb *ndi* takes neither an AP nor a T/A prefix. The assembly pattern for these verbs in the present is:

TABLE 3: PRESENT (POSITIVE) FORMS OF 'BE','HAVE','THERE IS'

	AP	T/A	VR	Example
Present (positive)	∅	∅	*ndi*	*Ndi mwanayu.* 'It's this child.' *Kwathu ndi kuno.* 'Our home is here.'
Present (positive)	yes	∅	*-li*	*Ali bwino.* 'He's well.' *Tili ndi ana.* 'We have children.' *Pali buku patebulo.* 'There's a book on the table.'

In the past tense, the distinction between *-li* and *ndi* disappears. The past tense of all uses of the verb 'be' takes the same T/A as do regular verbs in the past for the following pattern:

AP + *-na-* + *-li*

TABLE 4 : PAST (POSITIVE) FORMS OF 'BE','HAVE','THERE IS/ARE'

	AP	T/A	VS	Example
Past (positive)	yes	*-da-* *-na-*	*-li*	*Anali mwanayu.* 'It was this child.' *Kwathu kunali kuno.* 'Our home was here.' *Anali bwino.* 'He was well.' *Tinali ndi ana.* 'We had children.' *Panali buku patebulo.* 'There was a book on the table.'

HABITUAL/PERFECT/FUTURE (POSITIVE) FORMS OF THE VERB -LI

To express the above T/A forms of the verbs 'be', 'have', and 'there is/are', another verb stem *-khala* ('be, live, stay') is used. While *-li* can accommodate the past T/A prefix *-na-* or *-da-*, it cannot accept any other such prefix and so *-khala* is used instead with other T/A prefixes (including the imperative and subjunctive). *-khala* is a regular verb and the assembly pattern for it and the following T/A prefixes is, therefore, the same as that for other regular verbs:

TABLE 5: HABITUAL/PERFECT/FUTURE (POSITIVE) FORMS OF 'BE,HAVE, THERE IS/ARE'

	AP	T/A	VR	VS	Example
Habitual (positive)	yes	*-ma-*	*-khal-*	*-a*	*Timakhala bwino.* 'We're usually well.' *Mumakhala ndi nthawi.* 'You usually have time.' *Kumakhala nsomba.* 'There's usually fish.'
Perfect (positive)	yes	*-a-*	*-khal-*	*-a*	*Wakhala pano.* 'You've been here.' *Akhala ndi ana.* 'They've had children.' *Pakhala ntchito pano.* 'There's been work here.'
Distant Future (positive)	yes	*-dza-*	*-khal-*	*-a*	*Mudzakhala bwino.* 'You'll be fine.' *Ndidzakhala ndi galu.* 'I'll have a dog.' *Padzakhala nyama pamsika.* 'There'll be meat at the market.'
Immediate Future (positive)	yes	0	*-khal-*	*-a*	*Ndikhala apa.* 'I'll be there.' *Tikhala ndi alendo.* 'We'll have guests.' *Kukhala msonkhano.* 'There'll be a meeting.'

NEGATIVE FORMS OF 'BE,HAVE,THERE IS/ARE'

The negative of these verbs varies considerably in form. The 'be' verb forms take the negative prefix *si-*, but 'have' and 'there is/are' verb forms take *si-* in some instances and the negative suffix *-be* in others. Each verb and its negative expression will be discussed separately in the following tables.

NEGATIVE OF NDI 'BE' (PRESENT T/A)

The negative of *ndi* 'be' has two forms:

1) When *ndi* is free standing and not joined with an emphatic pronoun, the negative prefix *si-* replaces *ndi*.

Ndi mlendoyo. — *Si mlendoyo.*

'It's/He's not the guest.'

2) When *ndi* is joined with an emphatic pronoun, the negative prefix *si-* is attached to the whole construction, that is, it does not replace *ndi* but both *si-* and *ndi* appear:

Ndine Mateche. — *Sindine Mateche.*

'I'm not Mateche.'

TABLE 6 : THE NEGATIVE OF NDI 'BE' (PRESENT T/A)

	Si-	VR	Emphatic Pronoun	Example
Present (negative)	*Si*	0	0	*Si Mary.* 'It's/She's not Mary.'
	Si	0	0	*Kwanu si kuno.* 'Your home isn't here.'
	Si-	*ndi*	yes	*Sindinu.* 'It's not you.'

NEGATIVE FORMS OF 'BE' : -LI FORMS (PRESENT AND PAST T/AS)
-KHALA FORMS (OTHERS T/AS)

To express the negative, *si-* becomes a prefix to the 'be' verbs having *-li* (with the present and past T/As) and *-khala* (with other T/As).

TABLE 7 : NEGATIVE FORMS OF 'BE' -LI

	Neg. *Si-*	AP	T/A	VR	VS	Example
Present Progressive —— Perfect (negative)	*si-*	yes	0	*li-*	0	*Sindili bwino.* 'I'm not well.' 'I haven't been well.'
Past —— Past Habitual Perfect (negative)	*si-*	yes	*-na-* *-da-*	*li-*	0	*Simunali puno.* 'You weren't here.' 'You didn't used to be here.' 'You haven't been here.'
Distant Future (negative)	*si-*	yes	*-dza-*	*-khal-*	*-a*	*Sitidzakhala kwathu.* 'We won't be at home.'
Immediate Future —— Present Habitual (negative)	*si-*	yes	0	*-khal-*	*-a*	*Sitikhala kumsika.* 'We won't be at the market.' 'We aren't (usually) at the market.'

THE NEGATIVE OF 'HAVE' AND 'THERE IS/ARE' VERB FORMS

With the verbs *-li ndi* 'have' and *pali/kuli/muli* 'there is/are', the negative has two forms depending on the T/A prefix and verb root used:

1) The negative suffix *-be* is used when the verb root is *-li* (with present and past T/As). In fact, *-be* as a negative suffix never appears with any other verb EXCEPT *-li* in the expressions *-li ndi* 'have' and *pali/kuli/muli* 'there is/are'.

Muli ndi mwana.	*Mulibe mwana.* (*-be* replaces *ndi*)
'You have a child.'	'You don't have a child.'

2) The negative prefix *si-* is used when the verb root is *-khala* (in the immediate and distant futures, for example). That is, *-khala*, as a regular verb, takes the same verbal assembly as other regular verbs.

Tipita.	*Sitipita.*
'We'll go.'	'We won't go.'

TABLE 8 : THE NEGATIVE OF 'HAVE' AND 'THERE IS/ARE' VERB FORMS

	Neg. *Si-*	AP	T/A	VR	VS	Neg. *-be*	Example
Present Progressive Perfect (negative)	0	yes	0	*-li*	0	*-be*	*Ndilibe nyumba.* 'I don't have a house.' 'I haven't had a house.' *Palibe ntchito.* 'There isn't/hasn't been any work.'
Past Past Habitual Perfect (negative)	0	yes	*-na-* *-da-*	*-li*	0	*-be*	*Tinalibe galu.* 'We didn't have a dog.' 'We didn't use to have a dog.' 'We haven't had a dog.' *Panalibe nthaŵi.* 'There wasn't time.'
Distant Future (negative)	*si-*	yes	*-dza-*	*-khal-*	*-a*	0	*Sindidzakhala ndi njinga.* 'I won't have a bicycle.' *Sipadzakhala nthaŵi.* 'There won't be any time.'
Immediate Future Present Habitual (negative)	*si-*	yes	0	*-khal-*	*-a*	0	*Sakhala ndi buku.* 'He doesn't/won't have a book.' *Sipakhala ndalama patebulopo.* 'There won't be any money on that table.'

POSITIVE AND NEGATIVE FORMS OF THE IMERATIVE AND SUBJUNCTIVE

Imperative and subjunctive verbs are discussed separately from other T/A forms because of differences in their verbal assembly patterns. For example:

1) Imperative verb forms have no AP in the positive.

2) Imperative and subjunctive verb forms have zero (0) realization for their T/A prefixes.

3) In their negative form, subjunctive and imperative verbs take the negative prefix *-sa-*. No other verb forms take *-sa-* as a negative form. *-sa-* occurs AFTER the AP, not before as does *si-*.

4) Imperative verb forms take final vowel suffix *-e* in the negative; subjunctive verb forms take final vowel suffix *-e* in both the positive and the negative.

5) Respectful, plural imperatives take an additional suffix *-ni* after the final vowel suffix *-a* in the positive.

TABLE 9 : POSITIVE FORMS OF THE IMPERATIVE AND SUBJUNCTIVE

	AP	T/A	VR	VS	*-ni*	Example
Imperative (positive)	0	0	yes	*-a*	(*-ni*)	*Pita!* 'Go!' *Pitani!* 'Please go!' *Khala ana!* 'Be there!' *Khalani apa!* 'Please be there!'
Subjunctive (positive)	yes	0	yes	*-e*	0	*Upite!* 'Go!'/'You should go!' *Mukhale apa.* 'You should be there.'/'Please be there.'

TABLE 10 : NEGATIVE FORM OF THE IMPERATIVE AND SUBJUNCTIVE

	AP	T/A	VR	VS	Example
Imperative* —— Subjunctive (negative)	yes	0	yes	*-e*	*Usapite.* 'Don't go!'/'You shouldn't go.' *Musalankhule.* 'Please don't speak!'/'You shouldn't speak.'

*The negative forms of the imperative and subjunctive are identical; context will determine whether a command or a suggestion is intended.

EXERCISES

A. Make questions by substituting the following expressions into the model question and then give an appropriate answer:

Example:

Model: *Munachita chiyani?* 'What did you do?'
Substitution: *-dza-*
New Model: *Mudzachita chiyani?* 'What will you do?'
Answer: *Ndidzaphunzira Chicheŵa.* 'I'll study Chicheŵa.'

1. -liku-
2. -na-
3. -ma-
4. -dza-
5. -a-
6. Ndi-
7. Ti-
8. U-
9. A- (s.)
10. Mu-
11. -gula
12. -ŵerenga
13. -lemba
14. -gulitsa
15. -dya

B. Change the following sentences into the negative:

Example: *Muli bwino.* → *Simuli bwino.*
'I'm not well.'

1. Mukudya bwino.
2. Munalemba kalata ziŵiri.
3. Tachedwa.
4. Padzakhala nthaŵi.
5. Amakhala m'nyumbama.
6. Ndinali ndi njala.
7. Adzagwira ntchito mawa.
8. Tipite kusukulu.
9. Ndinu aphunzitsi athu.
10. Ukhala pantchito.

C. Fill the blanks with the appropriate verbal prefix, root or suffix:

Example: *Ndi__mwa madzi.* 'I drank some water.'

Ndinamwa madzi. 'I drank some water.'

1. *___tili bwino.* 'We aren't well.'
2. *Mu___dwale.* 'Don't be sick.'
3. *Amapit___ pansi kusukulu.* 'They usually walk to school.'
4. *Ndina___ ndi ndalama.* 'I had some money.'
5. *Muna___ona kumsika.* 'You saw us at the market.'
6. *___tenga chipatsochi.* 'We've brought this fruit.'
7. *Sunandipats__ mabuku anga.* 'You didn't give me my books.'
8. *Ndi___thandiza anawo sabata lamawa.* 'I'll help those children next week.'
9. *Mwendo ___nathyoka.* 'My leg was broken.'
10. *Kuli___ anthu kumsika.* 'There aren't any people at the market.'

D. Substitute the following time expressions into the model sentence and change the T/A prefix when appropriate:

Example: Model: *Tikugwira ntchito tsopano.* 'We are working now.'

Substitution: *posachedwa*

New Model: *Tigwira ntchito posachedwa.* 'We'll work soon.'

1. kale
2. dzulo
3. mawâ
4. masiku onse
5. chaka chatha
6. sabata lamawâ
7. lero
8. tsopano
9. posachedwa
10. kale

E. Have a student ask one of the following questions with another student providing an affirmative (positive) answer with *Inde* or *Eee* and another student giving a negative answer with *Iyayi*.

Example: *Kodi wapita kumsika kale?* 'Has he already gone to market?'
Inde, wapita kumsika kale? 'Yes, he's already gone.'
Iyayi, sanapite kumsika. 'No, he didn't go to the market.'

1. Kodi akuphika nsima?
2. Kodi mwaiŵala dzina langa?
3. Kodi mumalemba kalata masiku onse?
4. Kodi tidya posachedwa?
5. Kodi munapeza mabuku anu?
6. Kodi anali ndi akatundu ake?
7. Kodi mudzandithandiza?
8. Kodi kumsika kuli zipatso?
9. Kodi ndi mchimwene wanu?
10. Kodi mwatopa?

LESSON 9A

(PHUNZIRO LACHISANU NDI CHINAYI)

GRAMMAR

9.1 New Vocabulary
9.2 Modifiers
9.3 Modifiers: (AP + 'a')
  9.3.1 Possessive Nouns: 'Something of Someone'
  9.3.2 Whom/Whose?
  9.3.3 Nouns Modifying Nouns (description)
  9.3.4 Qualifiers
9.4 May/Can/Be Able
  9.4.1 -nga- (permission/possibility)
  9.4.2 -tha, -ngathe, -khoza (possibility/ability)
9.5 Summary Exercises
9.6 Grammatical Patterns Learned

LESSON 9 A
(Phunziro Lachisanu Ndi Chinayi)

9.1 NEW VOCABULARY

CLASSES 1A/2

kalipentala/akalipentala	'carpenter/carpenters'

CLASSES 3/4

mkaka	'milk'
mtedza	'groundnuts'

CLASSES 5/6

dothi/madothi	'earth/kinds of earth'
bedi/mabedi	'bed/beds'
buledi/mabuledi	'bread/breads'

CLASSES 7/8

chipeŵa/zipeŵa	'hat/hats'
chovala/zovala	'an article of clothing/clothes'

CLASSES 9/10

nzeru	'wisdom'
nsungwi	'bamboo'
nyuzi	'news'
nkhokwe	'granary/granaries'

VERBS/VERBAL PREFIXES

-kwera	'climb'
-bwereka	'borrow'
-yendetsa	'drive'
-vina	'dance'
-nyamula	'carry'
-lira	'cry'
-landira	'receive'
-panga	'make'
-lima	'cultivate'
-nga-	'can/may'
-tha	'finish, can/be able'
-ngathe	'can/be able'
-khoza	'succeed, can/be able'

QUALIFIERS

-chiŵiri	'second'
-chitatu	'third'
-chinayi	'fourth'
-chisanu	'fifth'
-chisanu ndi chimodzi	'sixth'
-tsopano	'new'
-kale	'old'
-chabe	'worthless'
-bwino	'good'
-mbiri	'many/much'

QUESTION WORD

-a yani	'whose?'

9.2 MODIFIERS

Modifiers of nouns limit the meaning of those nouns from generality (a store) to specificity (that store, a new store, a bookstore, etc.). In Chicheŵa, nouns, adjectives, and even verbs can serve as noun modifiers. The relationship of a noun modifier to its noun is signalled by an appropriate prefix. Modifier prefixes consist of different combinations of the AP, the *'a'* of association, and the class prefix of the infinitive *ku-*.

9.3 MODIFIERS : (AP+'a')

The *'a'* of association is a particle that is used to show a relationship (or an association) between a noun and some of its modifiers. We first came across the *'a'* of association in relation to possessive pronouns in Lesson 1. The possessive pronominal stem *-anga* 'my' is really composed of the *'a'* of association +*-nga*. To signal agreement between a noun and the possessive stem, the AP of the relevant noun class is combined with the *'a'* of association and attached to the rest of the pronominal stem *-nga*.

Class 1 Noun	AP + *'a'* + *-nga*		
mkazi	*u-* + *a* = *wa-*+ *-nga*	=	*mkazi wanga*
'wife'	'my'		'my wife'

The resulting *wa* is the 'associative form' for Class 1 nouns. This associative form can show relationships not only between nouns and possessive pronouns but also between nouns and other nouns.

Before looking at these other types of relationships, it might be useful to review the noun classes and their respective 'associative forms'. These forms represent a combination of the AP for each noun class with *a*. The combining of the AP with *a* results in these sound changes:

1) If the AP is *i*, it becomes *y* before *a* (*i* + *a* = *ya*).

2) If the AP is composed of a consonant + *i*, the *i* drops before *a* (*chi* + *a* = *cha*).

3) If the AP is composed of a consonant + *a*, the *a* drops before the *a* of association (*ka* + *a* = *ka*).

4) If the AP contains *u*, it becomes *w* before *a* (*u* + *a* = *wa*).

Class #	AP	+	*'a'*	=	Assoc. Form		
1	*u-*	+	*a*	=	*wa*	*mwana wanga*	'my child'
1a	*u-*	+	*a*	=	*wa*	*mphaka wake*	'his cat'
2	*a-*	+	*a*	=	*a*	*ana awo*	'their children'
	a-	+	*a*	=	*a*	*amphaka athu*	'our cats'
3	*u-*	+	*a*	=	*wa*	*mphika wake*	'his cooking pot'
4	*i-*	+	*a*	=	*ya*	*miphika yake*	'his cooking pots'
5	*li-*	+	*a*	=	*la*	*dzina lanu*	'your name'
6	*a-*	+	*a*	=	*a*	*maina anu*	'your names'
7	*chi-*	+	*a*	=	*cha*	*cholembera changa*	'my pen'
8	*zi-*	+	*a*	=	*za*	*zolembera zanga*	'my pens'
9	*i-*	+	*a*	=	*ya*	*nyali yanu*	'your lamp'
10	*zi-*	+	*a*	=	*za*	*nyali zanu*	'your lamps'
12	*ka-*	+	*a*	=	*ka*	*kampeni kanga*	'my small knife'
13	*ti-*	+	*a*	=	*ta*	*timadengu tawo*	'their small baskets'
14	*u-*	+	*a*	=	*wa**	*ulendo wake*	'his journey'
15	*ku-*	+	*a*	=	*kwa*	*kulemba kwake*	'his writing'
16	*pa-*	+	*a*	=	*pa*	*pasukulu pathu*	'at our school'
17	*ku-*	+	*a*	=	*kwa*	*kwathu*	'our (my) home'
18	*mu-*	+	*a*	=	*mwa*	*m'nyumba mwake*	'in his house'

9.3.1 **Possessive Nouns: 'Something of Someone'**

Possession also can be expressed by linking two nouns (the possessor and the thing possessed) with the *'a'* of association. While we can say 'the man's house' in English, we would have to say 'the house of the man' in Chicheŵa:

Possessed	associative form	Possessor		
nyumba	*ya*	*mwamunayo*	=	*nyumba ya mwamunayo*
'house'	'of'	'man'		'the house of that man'

---

*An alternative form for class 14 is *bu* + *a* = *bwa*.

The associative form is always in agreement with the noun which comes first, the possessed noun. Therefore, *ya* (which generally means 'of') is in(concordial)agreement with the Class 9 noun *nyumba* and not *mwamuna*. Furthermore, if this noun phrase became the subject of a full sentence, *nyumba* would be the subject and therefore the AP on the verb would agree with *nyumba* not *mwamuna*.

Example: *Nyumba ya mwamunayo ili pafupi ndi chipatala.*

'The man's house is near the hospital.'

The associative form will always be disjunctive (free standing) when used to express this possessive aspect of 'something of someone'.

Examples:

Mwana wa bamboyo akulira.
'The child of that man is crying.'

Ana a bamboyo akulira.
'The children of that man are crying.'

Galu wa Joni wadwala.
'John's dog (the dog of John) is sick.'

Agalu a Joni adwala.
'John's dogs are sick.'

Mwendo wa mtsikanayu wathyoka.
'The girl's leg is broken.'

Miyendo ya mtsikanayu yathyoka.
'The girl's legs are broken.'

Buku la mwana lili patebulo.
'The child's book is on the table.'

Mabuku a mwana ali patebulo.
'The child's books are on the table.'

Chovala cha mnyamatayu chili m'dengu umo.
'This boy's clothes are in that basket.'

Zovala za mnyamatayu zili m'dengu umo.
'This boy's clothes (pl.) are in that basket.'

Njinga ya bwenzi langa yathyoka.
'My friend's bike is broken.'

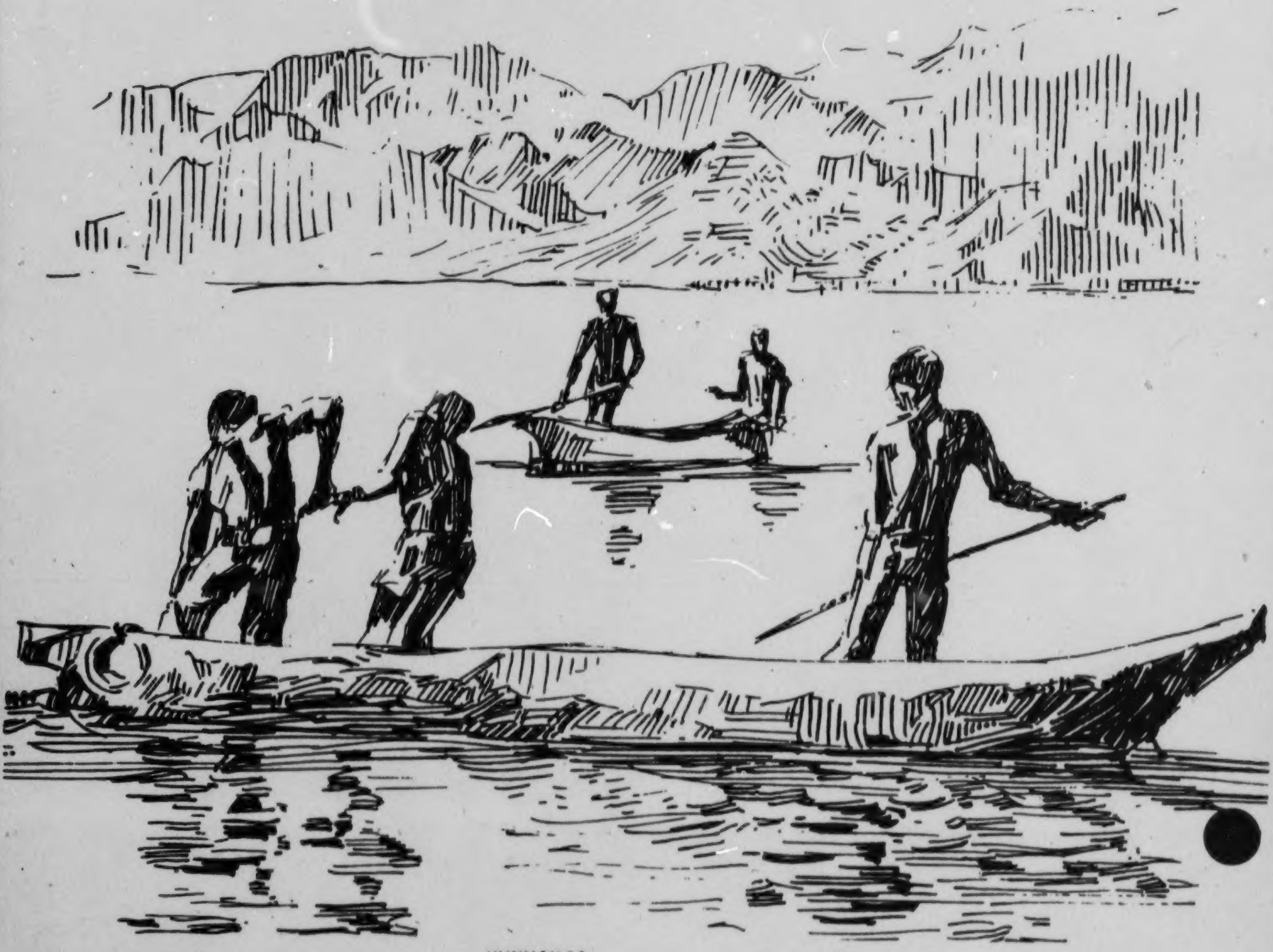
Njinga za anzanga zathyoka.
'My friends' bikes are broken.'

Kampeni ka Chiwala kanali m'thumba mwake.
'Chiwala's small knife was in his pocket.'

Timipeni ta Chiwala tinali m'thumba mwake.
'Chiwala's small knives were in his pocket.'

Ukonde wa bambo wake uli m'madzi.
'His father's net is in the water.'

Maukonde a bambo wake ali m'madzi.
'His father's nets are in the water.'



Exercises

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement:

Example: Model: *Mwana wa mphunzitsiyo wagwa.*
'The teacher's child has fallen.'
Substitution: *Buku*
New Model: *Buku la mphunzitsi lagwa.*
'The teacher's book has fallen.'

1. mpando
2. khasu
3. chithunzi
4. nyali
5. ulalo
6. kambale
7. dengu
8. mpeni
9. chipeŵa
10. katundu

B. Repeat the preceding exercise, making the nouns plural before substituting them into the new model sentence:

Example: *mwana → ana → Ana a sing'anga agwa.*
'The doctor's children have fallen.'

C. Answer the following questions using the noun in parenthesis in a 'something of someone' pattern. Therefore, you must use the correct associative form and follow it with an appropriate 'possessor'.

Example: *Munaiŵala chiyani? (dzina) → Ndinaiŵala dzina la munthuyo.*
'What did you forget?' 'I forgot that man's name.'

1. Ndani anamuona? (mkazi)
2. Munapeza chiyani? (ndalama)
3. Anadya kuti? (m'nyumba)
4. Chathyoka chiyani? (mwendo)
5. Ndani wadwala? (bwenzi)

9.3.2 Whom/Whose?

In a preceding lesson on questions, *ndani* was introduced as the question word for *who*?

Ndani anapanga tebulo lanu?	'Who made you table?'
Mwamunayo analipanga	'That man made it.'

Ndani then is the subjective case of the question word for people. In order to ask about people that are objects in a sentence (Whom did you see?) there is an objective form of the question word *yani* 'whom?'. Whereas, *ndani* as the subject usually appears at the beginning of a question, *yani* will appear at the end.

Mukufuna kuona yani?	'Whom do you want to see?'
Ndikufuna kuona aChimwemwe.	'I want to see Chimwemwe.'
Akudya ndi yani?	'With whom is she eating?'
Akudya ndi Bill.	'She's eating with Bill.'
Muthandiza yani?	'Whom will you help?'
Ndithandiza abambo anga	'I will help my father.'

When preceded by an associative form, *-a*, *yani* functions as a noun to mean 'whose' (literally 'of whom'). The basic 'whose' construction is the same as that discussed under 9.3.1 for nouns modifying nouns. It consists of a noun followed by the appropriate associative form and *yani*, all written disjunctively:

Noun	Associative Form	*yani*		
galimoto	*ya*	*yani*	=	*Galimoto ya yani?*
'car'	'of'	'whom'		'Whose car?'

Mwabwereka galimoto ya yani?	'Whose car have you borrowed?
Ndabwereka galimoto ya John.	'I've borrowed John's car.'
Chipeŵacho ndi cha yani?	'Whose hat is that?'
Chipeŵacho ndi cha abambo anga.	'That hat is my father's'
Adwala ana a yani?	'Whose children are sick?'
Ana ake adwala.	'His children are sick.'
Munalandira kalata za yani?	'Whose letters did you receive?'
Ndinalandira kalata za bwenzi langa	'I received my friend's letters.'

Patebulo pali buku la yani?	'Whose book is on the table?'
Patebulo pali buku la mnyamata uja	'The boy's book is on the table.'
Amakhala m'nyumba mwa yani?	'In whose house does she live?'
Amakhala m'nyumba mwa aChibwe.	'She lives in Mr. Chibwe's house.'

As with the breakdown of the 'who/whom' distinction in English, the *ndani/yani* distinction is not rigidly observed in everyday speech. *Ndani* commonly appears in situations where usage rules used to call for *yani*.

For example:

Mukufuna kuona ndani (yani)?	'Who (whom) do you want to see?'
Amakhala m'nyumba mwa ndani (yani)?	'In whose house does she live?'

Exercises

A. Answer the following questions, using the expressions in parenthesis in the answer:

Example: *Mukufuna kuona yani? (aphunzitsi athu)*
Ndikufuna kuona aphunzitsi athu.
'I want to see our teachers.'

1. Munagula nyumba ya yani? (-a Chiwala)
2. Chatupa chala cha yani (-a bwenzi langa)
3. Mumakonda nsima ya yani? (-amayi anga)
4. Mukudziŵa yani pano? (anthuwo)
5. Uyu ndi katundu wa yani? (-a alendo)
6. Munapeza ndalama za yani? (-a Linda)
7. Munathandiza chemwali wa yani? (-a Bill)
8. Mukuŵerenga buku la yani? (-ake)
9. Munaona dzina la yani? (-a mwanayu)
10. Mwalandira kalata ya yani? (mchimwene wanga)

B. First substitute the following expressions in the model question, making all necessary agreement changes; then answer each question.

Example:

Model: *Mwabwereka galimoto ya yani?*
'Whose car have you borrowed?'

Substitution: *Buku*

New Model: *Mwabwereka buku la yani?*
'Whose book have you borrowed?'

Answer: *Ndabwereka buku la mwanayu.*
'I borrowed this child's book.'

1. njinga
2. zovala
3. khasu
4. mphika
5. kampeni
6. katundu
7. matebulo
8. nsapato
9. chipeŵa
10. zinthu

9.3.3 Nouns Modifying Nouns (description)

In addition to having a possessive relationship, two nouns can have a descriptive relationship. That is, one noun can add descriptive detail to another noun. Many such details which are conveyed by adjectives in English are expressed by nouns modifying nouns in Chicheŵa.

Noun	Associative Form	Descriptive Noun		
mwana	*wa*	*nzeru*	=	*mwana wa nzeru* 'intelligent child' (literally, 'child of intelligence'
munda 'field'	*wa* 'of'	*chimanga* 'maize'	=	*munda wa chimanga* 'maize field'

Notice that, as before, the associative particle is disjunctive and agrees with the first noun in the construction (*munda* or *mwana* in the above example).

Other examples:

Ndikupita kusitolo ya mabuku.	'I'm going to the bookstore.'
Tidzagula tebulo la chitsulo.	'We'll buy an iron table.'
Muli ndi chitseko cha nsungwi.	'You have a bamboo door.'
Tigula mkaka wa lero.	'We'll buy today's milk.'
Sindidya nsomba za m'nyanja.	'I won't eat lake fish.'
Timabuledi ta lero tili mumsika.	'Today's small loaves of bread are in the market.'
Amayi awo akugulitsa ufa wa mtedza.	'Those women are selling groundnut flour.'

Exercises

A. Substitute the following nouns into the model sentence, making all necessary changes in agreement.

Example:

Model:	*Mipando ya nsungwi ili pakhomo.* 'The bamboo chairs are outside.'
Substitution:	*Tebulo*
New Model:	*Tebulo la nsungwi lili pakhomo.* 'The bamboo table is outside.'

1. zitseko
2. dengu
3. matebulo
4. nkhokwe (s.)
5. mpando
6. bedi
7. chitseko
8. madengu
9. nkhokwe (pl.)
10. mabedi

B. Make sentences by using the following verbs and by combining the nouns with the appropriate associative form:

Example: *ona / sitolo / mabuku* *Ndinaona sitolo ya mabuku.*
'I saw the bookstore.'

1. -mwa / madzi / m'chitsime
2. -gula / nsomba / lero
3. -lima / munda / chimanga
4. -tseka / chitseko / chitsulo
5. -dya / buledi / nthochi
6. -dziŵa / ana / nzeru
7. -manga / nyumba / nsungwi
8. -gula / ufa / mtedza
9. -panga / ndiwo / nyama
10. -peza / buku / nyimbo

C. Repeat the preceding exercise making yes/no questions from the vocabulary provided. The student who is asked should answer negatively, providing a different modifier:

Example: *-ona...sitolo...mabuku.*
Kodi munaona sitolo ya mabuku?
'Did you see the bookstore?
Iyayi, ndinaona sitolo ya zovala.
'No, I saw the clothing store.'

D. Answer the following questions with a noun modifying a noun:

Example: *Anapita kusitolo kuti?*
'Which store did he go to?'

Anapita kusitolo kwa nsapato.
'He went to the shoe store.'

1. Mumwa madzi ati?
2. Ana ati akuphunzira bwino?
3. Anatseka chitseko chiti?
4. Ali m'munda muti?
5. Mpando uti wathyoka?
6. Amunawo anapanga nyumba iti?
7. Patebulo pali mabuku ati?
8. Simudya nsomba ziti?
9. Anagula ufa uti?
10. Tigona pabedi pati?

9.3.4 Qualifiers

The qualifiers in this section are similar to the noun modifiers previously discussed. As modifiers, qualifiers behave like nouns, describing a noun by means of the associative form. The only difference is that the associative form is written as part of the qualifier and not separately as with nouns:

noun	AP + -a	noun	noun	AP + -a-	+ qualifier
munda	*u- + -a*	*chimanga*	*munda*	*u- + -a-*	*+ bwino*

munda wa chimanga 'a maize field/ munda wabwino 'a good field.'

However, qualifiers are not nouns: they cannot appear as subjects with which other parts of the sentence must agree. On their own, most of the qualifiers function as adverbs (*Ndili bwino* 'I'm well.'/*Wabwera kale* 'He's come already.')

Here are some qualifiers which follow the basic pattern of Noun AP + -a- + qualifier:

Qualifier		Example	
chiŵiri	'second'*	*nyumba yachiŵiri*	'the second house'
chitatu	'third'	*buku lachitatu*	'the third book'
chinayi	'fourth'	*mpando wachinayi*	'the fourth chair'
chisanu	'fifth'	*chitseko chachisanu*	'the fifth door'
chisanu ndi chimodzi	'sixth'	*mwana wachisanu ndi chimodzi*	'the sixth child'
tsopano	'new'(fresh)	*maluŵa atsopano*	'new flowers'
kale	'old'(former)	*galimoto yakale*	'an old car'
chabe	'worthless'	*zitsulo zachabe*	'worthless tools'
bwino	'good'	*ufa wabwino*	'good flour'
mbiri	'much,many'	*mitengo yambiri*	'many trees'

*The ordinal number 'first' is not formed with the number stem *-modzi* but with the verb stem *-yamba* 'begin/start': *choyamba* 'first'. Modifiers like *choyamba* will be discussed in Lesson 11A.

Other examples:

Ndikufuna mphunzitsi wabwino.	'I want a good teacher.'
Taona anthu ambiri.	'We have seen many people.'
Iyo ndi minda yachabe.	'Those are worthless fields.'
Muli ndi chipeŵu chatsopano	'You have a new hat.'
*Ndimakhala m'nyumba yachiŵiri.**	'I live in the second house.'
Anagula ufa bwabwino. *wabwino.*	'He bought some good flour.
Ndinaona tiagalu tambiri.	'I saw many small dogs.'

*'Second', 'third', etc. are possible only with singular nouns.

Exercises

A. Combine the following singular nouns with the model expression *-a bwino* 'good' in the setence: *Ndikufuna ... -a bwino.*

Example: *mwana* → *mwana wabwino* *Ndikufuna mwana wabwino.*
'I want a good child.'

1. kamphika
2. ukonde
3. ntchito
4. chovala
5. dzina
6. munda
7. galu
8. mkazi
9. chakudya
10. msewu
11. buku
12. sitolo
13. mphunzitsi
14. chaka
15. ulendo

B. Repeat the preceding exercise, changing the nouns into the plural before combining them with the model expression *-a bwino* in the sentence: *Ndikufuna ... -a bwino.*

Example: *mwana* → *ana* → *ana abwino.* *Ndikufuna ana abwino.*
'I want good children.'

C. Answer the following questions, using the noun and noun stem provided in parenthesis:

Example: *Munatenga chiyani? (mabuku ... -mbiri)*
Ndinatenga mabuku ambiri.
'I brought a lot of books.'

1. Kalipentalayo adzapanga chiyani? (mpando ... -chinayi)
2. Mumakhala kuti? (nyumba ... -tsopano)
3. Mumagulitsa chiyani? (njinga ... -chabe)
4. Mwaona chiyani? (sitolo ... -tsopano)
5. Mukufuna chiyani? (anzanga ... -mbiri)
6. Munapeza chiyani kumsika? (nsomba ... -bwino)
7. Mukulemba chiyani? (kalata ... -chitatu)
8. Mudzatenga chiyani? (ndalama ... -mbiri)
9. Mary akugwira ntchito kuti? (chipatala ... -bwino)
10. Munaiŵala chiyani? (dzina ... -chiŵiri)

9.4 MAY/CAN/BE ABLE

The expressions 'may/can/be able' have four forms (a T/A prefix *-nga-* and the verb stems *-tha*, *-ngathe*, and *-khoza*) in Chichewa depending upon the sense of permission, possibility, and ability. Although in theory semantic distinctions can be made among these forms, in practice the forms are generally interchangeable. (Consider in English how you can request permission to enter by saying either 'May I come in?' or 'Can I come in?' even though prescriptive grammarians say only may is allowable as a permission request.) Therefore, while learning about the differences in meaning among these 'may/can/be able' forms, don't be surprised by the actual flexibility in their usage.

9.4.1 -*nga*- (permission/possibility)

The T/A prefix -*nga*- indicates permission or possibility (Can you go tomorrow?/May I help you?). -*nga*- acts as other T/A prefixes do, coming between the AP and the object prefix or verb root. -*nga*- is followed by a verb stem ending in -*e* (Remember that verbs in either the negative past or the subjunctive also end in -*e*):

AP + -*nga*- + verb root = -*e*	
Mu- -nga- -bwer- -e	'You can/may come'
Kodi mungabwere usiku?	'Can you come tonight?' (possibility)
Ndingakuthandizeni?	'May I help you?' (permission)
Simungayendetse galimotoyo kuntchito.	'You can't drive the car to work.' (possibility/permission)

9.4.2 -*tha*, -*ngathe*, -*khoza* (possibility/ability)

All of these verbs can mean 'may/can/able' in the sense of possibility and ability to do something (I am able to climb mountains./I can speak French). In this usage, these verb forms are followed by an infinitive (*ku*- + verb root + -*a*).

-*tha*

-*tha* is a verb stem which means both 'finish' and 'can/be able'; both meanings are related if we consider that 'being able to do something' implies 'finishing it'. In the context of 'finishing', -*tha* has two constructions:

> -*tha* is the main verb of the sentence with an AP and T/A:
>
> *Nthaŵi yatha.* 'Time is finished.' (Time is up.)
>
> -*tha* is followed by an infinitive to express the idea of 'finishing doing something':
>
> *Tinatha kugwira ntchito dzulo.* 'We finished working yesterday.'

In the context of 'can/be able', -*tha* takes an AP but no other verbal prefixes and it must be followed by the infinitive form of the verb. It is therefore an irregular verb (in this context) since it never takes a T/A prefix or an object prefix as regular verbs do. (If there is an object referred to, the object prefix appears in the infinitive after *ku*-.)

Example: *Nditha kunyamula tebulolo.* 'I am able to carry that table.'

Atha kuzidya. 'He's able to eat them.' (the three chickens - note -*zi*- as object prefix)

Sinditha kumva Chicheŵa. 'I'm not able to understand Chicheŵa.

-*ngathe*

The combination of -*nga*- and -*tha* forms the verb stem -*ngathe*. Like the verb stem -*tha*, -*ngathe* is not complete on its own and must be followed by an infinitive. It is also an irregular verb stem ending in final vowel -*e* which cannot take a T/A prefix or object prefix:

AP + -*ngathe* + infinitive

Ti- + -*ngathe*	*kukwera*	=	*Tingathe kukwera*
'we' 'can'	'climb'		'We can climb'

Tingathe kukwera phiri la Mulanje.	'We can/are able to climb Mt. Mulanje.'
Simungathe kuyendetsa galimoto pamadzi.	'You can't drive a car on water.'
Kodi angathe kuvina bwino?	'Can he dance well?'
Ndingathe kukuthandizani.	'I can help you.'

-*khoza*

-*khoza* is a verb stem which means both 'succeed' and 'can/be able'. In the context of 'succeeding', -*khoza* acts as the main verb if the sentence with an AP and T/A:

Example: *Ndinakhoza mayeso anga.* 'I succeeded (in) my exam.'

To mean 'can/be able', -*khoza* is followed by an infinitive:

AP + T/A + -*khoza* infinitive

Ndi- -dza- -khoza kudikira. *Ndidzakhoza kudikira.*
'I'll be able to wait.'

Example:	*Mukhoza kumuona.*	'You'll be able to see him.'
	Sitikhoza kupeza anzanu.	'We can't find your friends.'

KUMANGA NYUMBA

Exercises

A. Change the verbs in the following sentences into ones that express 'can' and 'be able' with *-ngathe:*

Example: *Ndidya nsima.* 'I'll eat nsima.'
Ndingathe kudya nsima. 'I can eat nsima.'

1. Saŵerenga Chicheŵa.
2. Amwa moŵa wambiri.
3. Tiimba bwino.
4. Ndinyamula katunduyu.
5. Sindidikira.
6. Sagwira ntchito bwino.
7. Ndigona masana.
8. Mwanayo atsegula chitsekocho.
9. Tilankhula Chingelezi.
10. Ndikuthandiza maŵa m'maŵa.

B. Answer the following questions:

Example: *Ndingapite kwathu tsopano?* 'Can I go home now?'
Inde, mungapite kwanu tsopano. 'Yes, you can go home now.'

1. Mungathe kulankhula chiyani?
2. Mutha kudzuka pa faifi koloko m'maŵa?
3. Ndi chiyani chimene simungathe kugula m'Malaŵi?
4. Mungakwatiŵe ndi amuna aŵiri?
5. Simungathe kudya chiyani?
6. Tingatsegule zeneralo?
7. Mungathe kumwa kapu zingati za khofi?
8. Mutha kunyamula njinga yanu?
9. Ndingabwereke cholembera chanu?
10. Mungathe kuona nyanja ya Chilwa?

C. First, make 'can/be able' questions using the following vocabulary and an appropriate modal auxiliary verb form, addressing your question to another student. That student should answer, again using the verb form expressing 'may/can/be able'.

Example: *-loŵa ... nyumbayo.* *Kodi mungaloŵe m'nyumbayo?*
'Can you enter that house?'
Iyayi, simungaloŵemo.
'No, I can't enter it.'

1. -gona ... maola khumi.
2. -phika ... nsima
3. -panga ... tebulo
4. -yendetsa ... galimoto
5. -ŵerenga ... Chifalansa
6. -seŵera mpira
7. -imba bwino
8. -vina usiku wonse
9. -phunzitsa Chingelezi
10. -dya ndi manja

9.5 SUMMARY EXERCISES

A. Substitute the following expression into the model sentence, making all necessary agreement changes:

Example: Model: *Anagula mipando yabwino kumsika.*
'He bought some good chairs at the market.'

Substitution: *-a mbiri*

New Model: *Anagula mipando yambiri kumsika.*
'He bought a lot of chairs at the market.'

1. -a tsopano
2. -a amayiwa
3. -a nsungwi
4. -a kale
5. -a mwamunayo
6. -a chitsulo
7. -a bambo wanga
8. -a chabe
9. -a mbiri
10. -a bwino

B. Answer the following questions.

Example: *Anabwereka njinga ya yani?* 'Whose bicycle did he borrow?'
Anabwereka njinga ya Chimkono. 'He borrowed Chimkono's bike.'

1. Ndi ana a yani adwala?
2. Munaona yani m'nyumbamo?
3. Munalankhula ndi yani?
4. Munagula nyumba ya yani?
5. M'bukumo muli dzina la yani?
6. Munabwera ndi yani?
7. Zovalazo ndi za yani?
8. Mukukonda ntchito ya yani?
9. Munadya nsima ya yani?
10. Munathandiza yani dzulo?

C. Using the verbs provided, make questions in the form: 'What do/did you....?' Supply answers using the noun and modifier provided:

Example: *-funa/buku ... -tsopano* *Munafuna chiyani?*
'What did you want?'

Ndinafuna buku latsopano.
'I wanted a new book.'

1. -gulitsa/chipeŵa ... -kale
2. -tenga/nyama ... ng'ombe
3. -ŵerenga/kalata ... amayi anga
4. -tsegula/chitseko ... -chiŵiri
5. -mva/nyimbo ... -chitatu
6. -iŵala/nyali ... -tsopano
7. -patsa/nthochi ... -mbiri
8. -landira/katundu ... -bwino
9. -li ndi/mipeni ... -chabe
10. -kwera/phiri ... Mulanje

D. Complete the following 'because' clauses with an appropriate 'can' statement:

Example: *chifukwa ndilibe ndalama.* 'because I don't have any money.'

Ndingathe kugula malayawo *chifukwa ndilibe ndalama.*
'I can't buy that shirt because I don't have any money.'

1. ... chifukwa mwendo unathyoka.
2. ... chifukwa kuphiriko ndi kutali.
3. ... chifukwa sindinaphunzire maphunziro.
4. ... chifukwa ndilibe nthaŵi.
5. ... chifukwa mumalankhula pang'ono.
6. ... chifukwa ndatopa.
7. ... chifukwa sanapite kusukulu.
8. ... chifukwa anakwatira kale.
9. ... chifukwa ndikudziŵa kuphika.
10. ... chifukwa tachedwa.

E. Vocabulary Drill

Unscramble the letters to form the word whose definition is given and write it in the blank and it's meaning beside it.

Example:	aipehwc	'head covering'	chipeŵa	hat
1.	imlai	'tillers of the soil'		
2.	khenkow	'place for grain'		
3.	chaswapeod	'in a short time'		
4.	lavum	'wet precipitation'		
5.	kamak	'white liquid'		
6.	ruzen	'experiential knowledge'		
7.	ziyun	'what's happening'		
8.	reol	'this 24 hours'		
9.	ezanmear	'openings in walls for light'		
10.	tili	'at what time'		

9.6 GRAMMATICAL PATTERNS LEARNED

Nouns Modifying Nouns

'The woman's house.'

Noun (possessed)	Associate form (AP + -*a*-)	Noun (Possessor)	
nyumba	*ya*	*amayiwo*	*Nyumba ya amayiwo*

Question Words

'Whom did you see?'

AP	+ T/A	+ verb root	+ final vowel	*yani*	
Mu-	*-ku-*	*-on-*	*-a*	*yani?*	*Mukuona yani?*

'Whose shoes did you find?'

AP	+ T/A	+ verb root	+ final vowel	noun	Associative form (AP + -*a*-)	*yani?*
Mu-	*-na-*	*-pez-*	*-a*	*nsapato*	*za*	*yani?*
Munapeza nsapato za yani?						

Qualifiers as Noun Modifiers

'a new school'

Noun	Associative form (AP + -*a*-)	+ qualifier	
ulalo	*wa-* *(u- + -a-)*	*-tsopano*	*ulalo watsopano*

Verb Expressions: 'May/Can/Be able'

'You may enter now./You may not enter now.'

Negative Prefix +	AP +	*-nga-* +	Verb Root +	*-e*	
Ø	*mu-*	*-nga-*	*-lôŵ-*	*-e*	*Mungalôŵe Tsopano.*
Si-	*mu-*	*-nga-*	*-lôŵ-*	*-e*	*Simungalôŵe tsopano.*

'He is able to sing./He isn't able to sing.'

Negative Prefix +	AP +	*-tha*	infinitive (*ku-* + verb stem)	
Ø	*A-*	*-tha*	*kuimba*	*Atha kuimba.*
Si-	*a-*	*-tha*	*kuimba*	*Satha kuimba.*

'I can read./I can't read.'

Negative Prefix +	AP +	*-ngathe*	infinitive (*ku-* + verb stem)	
Ø	*Ndi-*	*-ngathe*	*kuŵerenga*	*Ndingathe kuŵerenga.*
Si-	*Ndi-*	*-ngathe*	*kuŵerenga*	*Sindingathe kuŵerenga.*

'You will be able to help./You won't be able to help.'

Negative Prefix +	AP +	T/A +	*-khoza*	infinitive	
Ø	*A*	*-dza-*	*-khoza*	*kuthandiza*	*Adzakhoza kuthandiza*
Si-	*-a-*	*-dza*	*-khoza*	*kuthandiza*	*Sadzakhoza kuthandiza.*

LESSON 9B

(PHUNZIRO LACHISANU NDI CHINAYI)

COMMUNICATION/CULTURE

9.1 Kumsika

9.2 Vocabulary Notes

9.3 Usage Notes

    9.3.1 Matimati 'tomatoes'

    9.3.2 Bwanji? 'How much?'

    9.3.3 50 Tambala

    9.3.4 Mulu uli onse 'each pile'

9.4 Cultural Notes

    9.4.1 Bargaining

    9.4.2 Money

9.5 Exercises

9.6 Reading

9.7 Survival Vocabulary

9.8 Riddles

LESSON 9 B

(Phunziro Lachisanu ndi Chinayi)

9.1 KUMSIKA

Wogulitsa: Matímati ábwino ali pano!
Moni máyi. Ndikuthándízéni.
aBetty: Eee. Mukugúlítsa bwánji matímati?
Wogulitsa: Ndikugúlítsa 50 tambala mulu úlí onse.
aBetty: Mwadulitsa.
Nditsítsiréní mtengo.
Wogulitsa: Muli ndí ndálámá zingáti?
aBetty: Ndili ndí 40 tambala.
Wogulitsa: Chábwino tengani.
aBetty: Ndaláma izi. Zíkomo.
Wogulitsa: Zíkomo.

9.2 VOCABULARY NOTES

wogulitsa (Cl. 1a/2) 'seller'
matimati (Cl. 6) 'tomatoes'
Mukugulitsa bwanji matimati? 'For how much are you selling tomatoes?
Bwanji '(for) how much'
tambala a unit of Malaŵian currency 100 tambala = one kwacha = $.75

mulu uli onse 'each pile'

mulu / *uli onse* 'each pile'

pile each

mulu (Cl. 3/4)

Mwadulitsa. 'You have made them expensive.'

Mwa / *-dul-* / *-itsa*

you've/be expensive/make

Nditsitsireni mtengo. 'Lower the price for me.'

Ndi / *tsitsire* / *ni* 'lower for me'

me / lower for / (you)

mtengo (Cl. 3.4) 'price'

9.3 USAGE NOTES

9.3.1 matimati 'tomatoes'

Matimati is the Cheŵaized word for 'tomatoes'. However, there is a Cheŵa expression for 'tomato': *phwetekere* (5/6) which is more commonly used in villages. The fact that there are both a Cheŵaized English term and Cheŵa term for 'tomato' illustrates the influence that English has on all aspects of Malaŵian life. Some other example of Cheŵaized English expressions for foods and market produce are:

anyenzi	'onions'
khofi	'coffee'
tii	'tea'
suga	'sugar'
lalanje	'orange'
buledi	'bread'
mbatata	'potato'

Some of the names of produce which are known by their Chewa names are:

nsawa/mtedza	'peanuts'/'ground nuts'
mafuta	'oil'
mchere	'salt'
nyemba	'beans'
mpunga	'rice'

9.3.2 Bwanji? 'How much?'

The literal meaning of the question *Mukugulitsa bwanji matimati?* is 'You're selling how the tomatoes?' Although money is not mentioned, the implication of the question word is 'how much (money)?' The *mu-* 'you' of the question is directed to the seller.

A variation of the question is: *Akugula bwanji matimati?* which literally means 'They are buying how the tomatoes?' Again the implication of *bwanji* is 'how much (money)'. The subject of the question is the prefix *a-* which refers to 'they' (the customers in general).

You may also ask *Ndalama zingati?* - 'how much money?' or simply *Mtengo wake ndi chiyani?* 'What is its price?'

9.3.3 50 tambala

In transactions dealing with money, the English numbers are used. Most people modify the numbers in Chewaized fashion, so that 'one' would be said *wani*. Other numerals would be:

two - *thu*
three - *fili*
four - *folo*
five - *faifi*
six - *sikisi*
seven - *seveni*
eight - *eyiti*
nine - *naini*
ten - *teni*
eleven - *leveni*
twelve - *thwelufu*

9.3.4 __mulu__ __uli__ __onse__ 'each pile'

Foodstuffs in the market are not sold in prepackaged units. Everything from fruit to dried fish may be arranged into small piles, and you buy according to the number of piles that you want:

Seller: *Ndikugulitsa 50 tambala mulu uli onse.*
'I'm selling (them) at 50 t. each.'

Buyer: *Chabwino. Ndikufuna miyulu/milu inayi.*
'Fine. I want 4 piles.'

Often instead of piles, foodstuffs are sold by the number of items. For example: you may buy bananas at '3 for 2 tambala':

Buyer: *Mumagulitsa bwanji?* 'How do you sell (them)?'
Seller: *Timagulitsa zitatu 2 tambala.* 'We sell them for 2 tambala.'
Buyer: *Ndipatseni za 10 tambala.* 'Give me (for) 10 tambala.'

For things such as flour __*ufa*__, maize __*chimanga*__, peanuts __*mtedza*__. and beans __*nyemba*__, you will buy them by the 'plateful'. For example, a woman who sells beans will have a large basket of them and a small plate __*mbale*__ which she uses to measure. She sells the beans according to the number of platefuls you wish.

Buyer: *Mumagulitsa bwanji?*
Seller: *Mbale imodzi ya nyemba ndimachita 5 tambala.*
'One plate of beans I do (sell) at 5 tambala.'
Buyer: *Ndikufuna za 35 tambala.* 'I want some for 35 tambala.'

KUCHOKERA KUMSIKA

9.4 CULTURAL NOTES

9.4.1 Bargaining

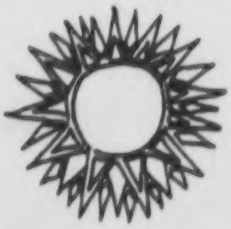
Bargaining is an accepted form of the African marketplace. Whether you are buying a measure of cloth or an egg, you might very well be expected to join in the good-natured negotiations over the price. It should be noted that bargaining does not take place in most Western-style stores (Kandodo,PTC, Bata, etc.) and restaurants, and some commodities such as drinks, meat, and certain grains are at fixed prices. However, there are lots of other items (food and handicrafts) for which the first price is merely a suggestion. Then the fun begins in a gentle give-and-take that terminates with the arrival upon a price usually acceptable to the buyer and seller. The volunteer might initially feel that he/she is being 'taken' since he/she has been brought up in a world of fixed prices. But bargaining reflects the personal element that Africans inject into transactions that humanize such relations. Half the fun of buying something is the process of bargaining, so relax and enjoy the matching of wits and wills between the customer and seller.

9.4.2 Money

Malaŵian currency is based on the *kwacha* (represented as K K55). *Kwacha* itself means 'dawn' and one kwacha (k1) is composed of 100 tambala (100t.); *tambala* means 'rooster' or 'cock'. Rooster and dawn are important symbols of the Malaŵi government, appearing on the national flag as well as on the currency.

There are coins of 1, 2, 5, 10, and 20 tambala. Some old coins from pre-independence days still circulate and you may find a coin called a 'florin' which is the same size as a 20 tambala piece and worth as much.

Bills come in denominations of 50 tambala and 1, 5, and 10 kwacha.



9.5 EXERCISES

9.5.1 Asking the price.

Practice asking each other the price of something using the following patterns:

1st student: Mukugulitsa bwanji ____________________?
(customer)

matimati
malalanje
mazira
anyenzi
mbatata
etc.

2nd student: Ndikugulitsa _______ tambala ___________.
(seller)

mulu uli onse
botolo lili lonse

****

1st student: Akugula bwanji __________________?
(customer)

matimati
buledi
nyemba
etc.

2nd student: Akugula __________________ tambala ______________.

****

9.5.2 Discussing the price.

Practice discussing the price with the following patterns:

1st student: Mwadulitsa.
(customer)

2nd student: Muli ndi ndalama zingati?
(seller)

1st student: Ndili ndi ____________________.

2nd student: Chabwino tengani.

****

1st student: Mwadulitsa.
(customer)
Nditsitsireni.

2nd Student: Sinditsitsa mtengo. 'I won't lower the price.'

OR

Iyayi, pitani pena. 'No, go to another (another seller, that is)'

****

9.5.3 The Dialogue

Practice the dialogue, first by modeling the structures after the teacher and then by performing the dialogue with appropriate gestures and actions.

Vary the content of the dialogue, using different produce, participants, and even outcome.

9.5.4 Market Excursion

Make a 'fact-finding' excursion to the market either as a group or individually with a pre-arranged list of things to buy. The purpose of the excursion will be to familiarize yourselves with the plan of the market (i.e., location of meat, fish, vegetables, fruits, etc.) and to try your hand at bargaining. Each person may have a different item to buy, so that on return to the classroom, everyone can relate their experience in bargaining (success or failure). You may want to have more than one person buying a particular item so that a comparison can be made. The teacher can help by telling you the normal price a Malaŵian would pay for the produce.

Some suggested items:

a papaya
a pineapple
bananas
bread
a mango
etc.

9.5.5 Supplementary Dialogue

A: Moni bambo.
Tikuthandizeni?
B: Ndikufuna nyuzipepa ya lero.
A: Pepani zatha.
B: Ndiipeza kuti?
A: Kayeseni sitolo ili pafupi ndi banki.
B: Zikomo, ndapita.

9.6 READING

Mlimi Wa Ndiwo Za Masamba

Ulendo uno ndikupita kumsika kukagulitsa ndiwo za masamba pamodzi ndi phwetekere. Dzina langa ndine Chimoyo pamudzi pathu ndi pa aBuluzi. Ntchito yanga ndi ya ulimi wa ndiwo za masamba. Ndimalima ndiwo za masamba zosiyanasiyana ndikumazigulitsa kumsika, komanso nthaŵi zina anthu a mabizinesi amabwera kugula ndiwozi komwe kuno kwathu. Ndipo ntchitoyi ndinayamba zaka zisanu zapitazo. Tsopano ndikupezamo ndalama zambiri.

Ndili ndi mkazi mmodzi ndi ana asanu. Aŵiri ndi anyamata; atatu ndi asungwana. Ana anayi ali pasukulu. Pakhomo panga ndili ndi ziŵeto zambiri: ng'ombe, mbuzi, ndi nkhuku.

Vocabulary

ndiwo za masamba	'vegetables' /veg./of/leaves'
pamodzi ndi	'together with'
ulimi	'cultivation'
-lima	'grow'
komwe	'the same'
anthu a mabizinesi	'businessmen'
zosiyanasiyana	'various'
nthaŵi zina	'other times' 'times/other'
zaka zisanu zapitazo	'five years ago' years/five/have gone
ziŵeto (Cl. 7/8)	'livestock'
mbuzi (9/10)	'goats'

Questions on the text:

1. Chimoyo akupita kuti?
2. Chifukwa chiyani akupitako?
3. Ndani amabwera kugula ndiwo zake?
4. Alima ndiwo zaka zingati?
5. Ndi ana angati sakupita kusukulu?
6. Ziŵeto zake zili kuti?

9.7 SURVIVAL VOCABULARY

Mwakweza mtengo	'You have raised the price.'
-*kweza*	'raise'
Tatsitsani	'Come down a little'
-*ta/tsitsa/ni* try/lower/you	
Sinditsitsa mtengo	'I won't lower the price.'
Sinditenga, mwadulitsa.	'I won't take it, it's too expensive.'
Ndionjezerani. *Ndi* / *onjezera* / *ni* me / add for / (you)	'Add something for me.' (When you end up paying a price that you feel favors the seller, it is often customary after you hand over the money to ask for a little 'gift'. It may be an extra tomato or handful of rice which pleases the buyer and assures the seller that you'll probably return to buy from him/her the next day. Often it is not even necessary to ask as the seller will give you something extra of his/her own volition.)

9.8 RIDDLES

Q: *Mtengo wagwa kutali koma nthambi zake zafika kuno. Nchiyani?*

nthambi 'twigs'

A: *Utsi.* (smoke)

Q: *Ndikamayenda, ndimasiya zinthu m'mbuyo. Nchiyani?*

-*ka*- 'when' -*siya* 'leave'

A: *Mapazi* (footprints)

LESSON 10A

(PHUNZIRO LA KHUMI)

GRAMMAR

10.1 New Vocabulary
10.2 More Time Expressions
    10.2.1 Counting Time
    10.2.2 This Week, Month, Year
    10.2.3 Next Week, Month, Year
    10.2.4 Last Week, Two Months Ago
10.3 Relative Pronouns With Locative Prefixes
    10.3.1 Where
    10.3.2 When
10.4 Demonstratives with -*mene*
10.5 Summary Exercises
10.6 Grammatical Patterns Learned

LESSON 10 A

(Phunziro La Khumi)

10.1 NEW VOCABULARY

CLASSES 3/4

mpira/mipira	'ball/balls'

CLASSES 5/6

tsamba/masamba	'leave/leaves'

CLASSES 9/10

mbalame	'bird/birds'

VERBS

-seŵera	'play'
-badwa	'be born'
-dzuka	'get up
-ika	'put'
-funsa	'ask'

MODIFIERS

-no	'this'
-atha	'last'
-apita	'ago'
-amaŵa	'next'

TIME EXPRESSIONS

sabata/masabata (5/6)	'week/weeks'
mulungu/milungu (3/4)	'week/weeks'
mwezi/miyezi (3/4)	'month/months'

QUESTION WORDS

-nji?	'what?'
-ngati?	'how many?'

RELATIVE PRONOUNS

pamene	'where/when'
kumene	'where'
m'mene	'where/when'

DEMONSTRATIVES

ameneyu/yo (Cl. 1 and 1a)	'this/that very'
amenewa/wo (Cl. 2)	'these/those very'
umenewu/wo (Cl. 3)	'this/that very'
imeneyi/yo (Cl. 4)	'these/those very'
limeneli/lo (Cl. 5)	'this/that very'
amenewa/wo (Cl. 6)	'these/those very'
chimenechi/cho (Cl. 7)	'this/that very'
zimenezi/zo (Cl. 8)	'these/those very'
imeneyi/yo (Cl. 9)	'this/that very'
zimenezi/zo (Cl.10)	'these/those very'
kameneka/ko (Class 12)	'this/that very'
timeneti/to (Class 13)	'these/those very'
umenewu/wo (Class 14)	'this/that very'
kumeneku/ko (Class 15)	'this/that very'
pamenepa/po (Cl. 16)	'this/that very'
kumeneku/ko (Cl. 17)	'this/that very'
m'menemu/mo (Cl. 18)	'this/that very'

10.2 MORE TIME EXPRESSIONS

The time expressions for 'day' *tsiku*, 'week' *sabata*/*mulungu*, 'month' *mwezi*, and 'year' *chaka* are general references to time. They can be made more specific ('last week, six months, two days ago') with various modifiers.

There are four different ways of making time modifiers:

1) a time noun plus a number or question stem
2) a time noun plus the affinity demonstrative
3) a time noun plus another time noun
4) a time noun plus verb forms

10.2.1 Counting Time

Time is counted in Chicheŵa by a 'time' noun followed by a modifier. If the modifier is a number, the appropriate AP (which agrees with the 'time' noun) must be prefixed to it:

Time expression	AP	+	number stem	
masiku	*a-*	+	*-ŵiri*	= *masiku aŵiri*
'days'			'two'	'two days'

Examples:

Anagwira ntchito milungu isanu.
'I worked (for) five weeks.'

Ndinakhala ku Blantyre miyezi itatu.
'I lived in Blantyre (for) 3 months.'

Mudzakhala kuno zaka ziŵiri.
"You'll stay here (for) two years.'

Tadikira masabata asanu ndi limodzi.
'We've waited (for) six weeks.'

'For' and 'during', when referring to time, are not translated into Chicheŵa; the literal meaning of the first example is 'I worked five weeks'.

The question stem -*__ngati__* is used in counting time by asking 'how many days, weeks,,,,'. Like numbers, -*__ngati__* follows the time expression it is counting and takes the AP of the time noun:

Time expression	AP + -*__ngati__*	
zaka 'years'	*zi-* -*ngati* 'how many'	= *zaka zingati* 'How many Years?' 'how many years'

Examples:

Munalima m'mundamo masiku angati?
'How many days did you work in that field?'

Ndinalima m'mundamo __masiku__ __atatu__.
'I worked in that field (for) three days.'

Mudzaphunzira Chicheŵa __miyezi__ __angati__?
'I'll study Chichewa one month.'

Anali mphunzitsi __zaka__ __zingati__?
'How many years was she a teacher?'

Anali mphunzitsi __zaka__ __khumi__.
'She was a teacher (for) 10 years.'

Exercises

A. Substitute the following expressions into the model sentence, making all necessary changes in agreement:

Example:

Model: *Ndakhala pano miyezi isanu.*
'I have lived here five months.'

Substitution:

New Model: *Ndakhala pano miyezi iŵiri.*
'I have lived here two months.'

1. -nayi
2. masabata
3. -tatu
4. zaka
5. milungu
6. -sanu ndi -modzi
7. khumi
8. miyezi
9. -sanu ndi -tatu
10. masiku

B. Answer the following questions using the numbers and time expressions in parenthesis:

Example: *Munali sing'anga zaka zingati?*
'How many years were you a doctor?'

Ndinali sing'anga zaka zisanu.
'I was a teacher (for) five years.'

1. *Mchimwene ali ndi zaka zingati?*
(ten)
2. *Munadya nsima liti?*
(yesterday)
3. *Mupita liti ku Mulanje?*
(tomorrow)
4. *Munadwala miyezi ingati?*
(three)
5. *Anagwira ntchito zaka zingati?*
(eight)
6. *Akazi ake anamwalira liti?*
(the day before yesterday)
7. *Abambo anu amapita kumunda masiku angati?*
(seven)
8. *Adzatenga tebulolo liti?*
(the day after tomorrow)
9. *Tidzakhala pano zaka zingati?*
(two)
10. *Munafika liti?*
(yesterday)

C. Ask each other -*ngati* questions like the ones you have practiced in this lesson:

Example:

1st student: *aLinda, munali mphunzitsi zaka zingati?*
'Linda, how many years were you a teacher?'

2nd student: *Ndinali mphunzitsi zaka zisanu.*
'I was a teacher for five years.'

10.2.2 This Week, Month, Year

To speak of 'this week, month, year', the 'affinity' demonstrative -no will follow the time expressions in this construction:

Time expression	AP	+	-no	
sabata	*li-*	+	*-no*	*Ndidzamuona sabata lino/mulungu uno.*
mulungu	*u-*	+	*-no*	'I'll see him this week.'
mwezi	*u-*	+	*-no*	*Tidzapita kuulendo mwezi uno.* 'We'll go on a journey this month.'
chaka	*chi-*	+	*-no*	*Adzalima chimanga chaka chino.* 'They'll cultivate maize this year.'

10.2.3 Next Week, Month, Year

'Next week, month, year' are expressed as an association between the time expression and the time noun/adverb *maŵa* 'tomorrow'. In this 'next..' construction, the time expression is followed by the associative form (AP + 'a' of association) that is written conjunctively with *maŵa*:

Time Expression	Associative Form	+	
sabata	*la-*	*+maŵa*	*Ndidzagwira ntchito sabata*
mulungu	*wa-*	*+maŵa*	*lamaŵa/mulungu wamaŵa.* 'I will work next week.'
mwezi	*wa-*	*+maŵa*	*Mudzabwera mwezi wamaŵa.* 'You will come next month.'
chaka	*cha-*	*+maŵa*	*Tidzaphunzira Chicheŵa chaka chamaŵa.* 'We will study Chicheŵa next year.'

10.2.4 Last Week/Two Months Ago

The expression 'last week' and 'two months ago' are formed with a time noun followed by a verb (either -*tha* or -*pita*).

To express 'last week, month, year' the verb stem -*tha* meaning 'finish' is used in a perfect tense construction:

Time Expression	AP	+	*a*	+	-*tha*	
sabata	*li-*	+	*a*	+	*-tha*	*Sindinagwire sabata latha/mulungu watha.*
mulungu	*u-*		*a*		*-tha*	'I didn't work last week (the week than has finished).
mwezi	*u-*		*a*		*-tha*	*Tinawaona mwezi watha.* 'We saw them last month (the month (that) has finished).
ohaka	*ohi-*		*a*		*-tha*	*Anapita kusukulu ohaka ohatha.* 'He went to school last year (the year is finished).'

'Ago' is expressed in a similar fashion to 'last' as in *mwezi watha* 'last month'. The 'ago' construction consists of a time expression and number followed by the perfect T/A of -*pita* 'go' and the far locational demonstrative:

Time Expression	AP	+	Number Stem	AP	+	a	+	-pita	+	demonstrative
miyezi	*i*		*ŵiri*	*i-*		*a*		*-pita*	+	*iyo*
months			'two'	'has gone'						'the'

miyezi iŵiri yapitayo
'two months ago'

Ndinafika miyezi iŵiri yapitayo.
'I arrived two months ago.'

Anabwera masabata atatu apitawo.
'They came three weeks ago.'

Munadwala masiku asanu apitawo.
'You were sick five days ago.'

Anamwalira zaka ziŵiri zapitazo.
'She died two years ago.'

Questions:

Anamanga sukuluyi liti?
'When did they build this school?'

Anamanga sukuluyi zaka zisanu zapitazo.
'They built this school five years ago.'

Munawathandiza liti?
'When did you help them?

Ndinawathandiza milungu isanu ndi umodzi yapitayo.
'I helped them six weeks ago.'

Exercises

A. Answer the following questions with the time expression in parenthesis:

Example: *Munabwera kuno liti? (mwezi watha)*. 'When did you come here?'
Ndinabwera kuno mwezi watha. 'I came here last month.'

1. Mudzamuona liti? (mulungu wamaŵa)
2. Anadwala liti? (chaka chatha)
3. Kudzakhala msonkhano liti? (sabata lamaŵa)
4. Abambo anu anamanga sitolo yawo liti? (mwezi watha)
5. Mudzathandiza mlongo wanu liti? (sabata lino)
6. Anakupatsani liti mphatsoyo? (mulungu watha)
7. Munagwira ntchito liti? (chaka chatha)
8. Munaŵerenga buku lija liti? (mwezi watha)
9. Adzagula njinga ija liti? (mulungu uno)
10. Adzafika liti? (sabata lamaŵa)

B. Substitute the following expressions into the model question and then answer the question with an appropriate time expression:

Example:

Model: *Kodi munamuona sabata latha?*
'Did you see him last week?'

Substitution: *mwezi*

New Model: *Kodi munamuona mwezi watha?*
'Did you see him last month?'

Answer: *Inde mdinamuona mwezi watha./Iyayi, ndinamuona mulungu watha.*
'Yes, I saw him last month.'/'No, I saw him last week.'

1. chaka
2. mulungu
3. -no
4. sabata
5. mwezi
6. chaka
7. mulungu
8. dzulo
9. dzana
10. dzulo madzulo

C. Substitute the following expressions into the model sentence, making all necessary changes in agreement:

Example:

Model: *Ndinagula nyumba ino miyezi iŵiri yapitayo.*
'I bought this house two months ago.'

Substitution: *-tatu*

New Model: *Ndinagula nyumba ino miyezi itatu yapitayo.*
'I bought this house three months ago.'

1. -nayi
2. masiku
3. -sanu
4. -sanu ndi -modzi
5. masabata
6. -ŵiri
7. -tatu
8. zaka
9. khumi
10. -sanu ndi -nayi

D. Make true and false statements with time expressions about any shared information you may have. If the statement is true, students should say *Inde* or *Eee*; if the statement is false, students should say *Iyayi* and then correct it.

Example:

Tinafika pa Zomba sabata latha.
'We arrived at Zomba last week.'

Inde
'Yes.'

Iyayi, tinafika pa Zomba mwezi watha.
'No we arrived at Zomba last month.'

10.3. RELATIVE PRONOUNS WITH LOCATIVE PREFIXES

The locative form of *-mene* are *kumene*, *pamene*, and *m'mene*. Depending on context, they can mean 'when' or 'where'. Like the other relative pronouns, these locative forms are not question words. They introduce a clause (subject and verb) which adds additional information about a location or time:

There's the house where he was killed.

I don't know when he'll return.

10.3.1 Where

All three locative forms indicate 'where' according to the type of location 'at, in, on, to'. The relative clause may either follow a locative noun or have an 'understood' antecedent:

Ndinapita kumudzi kumene anzanga amakhala.
'I went to the village where my friends live.'

Tipita kumene kuli ntchito.
'We'll go where there is work.'

Sididzaloŵa m'nyumba m'mene munthuyo anamwalira.
'I won't enter the house where the man died.'

Sindindziŵa kumene ndigona usiku.
'I don't know where I'll sleep tonight.'

Ndinadikira pamalo pamene mumagwira ntchito.
'I waited at the place where you work.'

10.3.2 When

M'mene and *pamene* are general time expressions for 'when'. They are used interchangeably to introduce a relative time clause which acts as a modifier describing general time:

Sadya m'mene akudwala.
'He doesn't eat when he is sick.'

Pamene mvula ikugwa, ndimakonda kukhala kwathu.
'When it rains, I like to stay home.'

Whereas locative class AP's are used with *-mene* for general time, more specific expressions for time are *tsiku limene* 'on that day which/when' and *nthaŵi imene* 'at the time when/which':

Anafika tsiku limene kunali msonkhano.
'He arrived the day when there was a meeting.'

Ndinamuona nthaŵi imene anali kuchipatala.
'I saw him the time when he was at the hospital.'

Exercises

A. Answer the following questions with an appropriate relative clause:

Example: *Munaloŵa m'nyumba muti?*
'Which house did you enter.'

Ndinaloŵa m'nyumba m'mene munalibe mazenera.
'I entered the house where there weren't any windows.'

1. Munapita kumudzi kuti?
2. Munapita pansi pamsewu pati?
3. Munadikira pasitolo pati?
4. Munapeza mphaka mumtengo muti?
5. Munaloŵa m'sitolo muti?
6. Mudzaphunzira m'chipinda muti?
7. Munaika ndalama zanu patebulo pati?
8. Mumakhala m'nyumba muti?
9. Wapita kusukulu kuti?
10. Umo ndi m'nyanja muti?

B. Join the following pairs of sentences with the appropriate locative form of -mene:

Example: *Ndifuna nyumba _______pali chitsime. -Ndifuna nyumba pamene pali chitsime.*
'I want a house where there's a well.'

1. Anapita kumudzi ________________bwenzi lake limakhala.
2. Ndinaika katundu wanu m'chipindamo _________mungathe kumpeza.
3. Tipita kumsika __________ amagulitsa nthochi.
4. Ndinagona m'nyumba __________ munalibe mipando.
5. Sindinaiŵale nsapato zanga ________ tinaseŵera mpira.
6. Ndinaika chipeŵa changa pampando ___________mukukhala pansi.
7. Amayi anga ali kuchipatala ___________ asing'anga amagwira ntchito bwino.
8. Anafika _____________palibe chakudya.
9. Ndinakwera mtengo _____________ ndinapezamo mbalame ziŵiri.
10. Ndinamfunsa ____________ amapanga mipando ya nsungwi.

C. Answer the following questions:

Example: *Mumachita chiyani pamene mwatopa?*
'What do you do when you are tired?'

Pamene ndatopa, ndimagona.
'When I'm tired, I sleep.'

1. Mumadya chiyani pamene muli ndi njala?
2. Munapita kuti pamene munadwala?
3. Mudzagula chiyani pamene muli ndi ndalama zambiri?
4. Mukuphunzira chiyani pamene muli pano?
5. Muchita chiyani pamene mvula igwa?
6. Munachita chiyani pamene mwendo unathyoka?
7. Munali kuti pamene anafika?
8. Munachita chiyani pamene mphunzitsi sanabwere?
9. Mumapita kuti pamene mufuna kugula buku?
10. Mumamwa chiyani pamene muli ndi ludzu?

D. Complete the following sentences:

Example: *Sindinakondwe pamene . . . .*
'I wasn't happy when . . . .'

Sindinakondwe pamene munadwala.
'I wasn't happy when you were sick.'

1. Sindidziŵa pamene . . . .
2. Tiyamba msonkhano pamene . . . .
3. Ndinachedwa m'mene . . . .
4. Mwendo wake unathyoka pamene . . . .
5. Ndili ndi njala pamene . . . .
6. Anandithandiza pamene . . . .
7. Tebulo lanu linagwa pamene . . . .
8. Ndinapeza ndalama pamene . . . .
9. Amaimba pamene . . . .
10. Timagwira ntchito kwambiri pamene . . . .

10.4 DEMONSTRATIVES WITH -MENE

In addition to *uyu*, *uyo*, *uno*, and *uja*, there is another type of demonstrative composed of *-mene* with the appropriate verbal subject prefix plus the 'near' or 'far' demonstrative (of the form *uyu* and *uyo*) as a suffix. Together they mean 'this' or 'that' for something or someone previously mentioned. Although *uyu* and *uyo* can also designate someone or something in this manner, the *-mene* + demonstrative is more emphatic, specifying 'this very person' or 'that very thing':

Noun	AP	+ *-mene*	+ near/far demonstrative	
mnzanga	*a-*	*+ -mene*	*+ uyu =*	*Mnzanga ameneyu* 'this friend'
			+ uyo =	*mnzanga ameneyo* 'that friend'

Kodi mukudziŵa mnzanga wa ku Lilongwe?
'Do you know my friend from Lilongwe?'

Mnzanga ameneyo wandithandiza.
'That friend has helped me a lot.'

The friend is being referred to for a second time and *ameneyo* leaves no doubt which friend the 'that' implies. As with other demonstratives, the noun referent generally precedes the demonstrative:

Buku limene munali nalo dzulo lili kuti? Limenelo linali lokondŵeretsa.
'Where is the book you had yesterday? That one was interesting.'

Here is a list of the noun classes, their corresponding demonstratives, and some examples:

Class	AP + -mene	+Near/Far=	Example
1,1a	a- + -mene	+uyu/uyo = ameneyu/yo	Mnyamata ameneyo ndi mchimwene wanga 'That boy is my brother.'
2	a- + -mene	+awa/awo = amenewa/wo	Anyamata amenewa ndi achimwene anga 'Those boys are my brothers.'
3	u- + -mene	+uwu/uwo = umenewu/wo	Mtengo umenewu udzafa. 'This tree will die.'
4	i- + -mene	+iyu/iyo = imeneyu/yo	Mitengo imeneyi idzafa. 'These trees will die.'
5	li- + -mene	+ili/ilo = limeneli/lo	Dzira limenelo ndi lanu. 'This egg is yours.'
6	a- + -mene	+awa/awo = amenewa/wo	Mazira amenewo ndi anu. 'Those eggs are yours.'
7	chi- + -mene	+ichi/icho=chimenechi/cho	Chitsulo chimenechi ndi chachabe. 'This tool is worthless.'
8	zi- + -mene	+izi/izo = zimenezi/zo	Zitsulo zimenezi ndi zachabe. 'These things are worthless.'
9	i- + -mene	+iyi/iyo = imeneyi/yo	Njira imeneyo ipita kunyanjayo. 'That path goes to the lake.'
10	zi- + -mene	+izi/izo = zimenezi/zo	Njira zimenezo zipita kunyanjayo. 'Those paths go to the lake.'
12	ka- + -mene	+aka/ako = kameneka/ko	Kamwana kameneka kadwala. 'This child is sick.'
13	ti- + -mene	+iti/ito = timeneti/to	Tiana timeneti tadwala. 'Those small children are sick.'
14	u- + -mene	+uwu/uwo = umenewu/wo	Ukonde umenewu ndi wachabe. 'This net is worthless.'
15	ku- + -mene	+uku/uko = kumeneku/ko	Kuimba kumeneku ndi kwabwino. 'This singing is good.'
16	pa- + -mene	+apa/apo = pamenepa/po	Ndidzakhala pamenepo. 'I'll be at that place (there).'
17	ku- + -mene	+uku/uko = kumeneku/ko	Sindipita kusitolo kumeneko. 'I won't go to that store.'
18	m' + -mene	+umu/umo = m'menemu/mo	M'nyumba m'menemu muli msonkhano. 'In this house there's a meeting.'

Exercises

A. Substitute the following singular nouns into the model sentence, making the necessary changes in agreement.

Example:

Model: *Mundionetse tsamba limenelo.*
'show me that leaf'

Substitution: *chitsime*

New Model: *Mundionetse chitsime chimenecho.*
'Show me that well.'

1. nyali
2. mbalame
3. mphaka
4. ukonde
5. kanjoka
6. msewu
7. chipinda
8. mlendo
9. nsapato
10. dengu

B. Repeat the preceding exercise, making the nouns plural before giving the appropriate -*mene* demonstrative.

Example:

Mundionetse tsamba limenelo. - Mundionetse masamba amenewo.

C. Answer the following questions using the *-mene* form of the demonstrative:

Example:

Munamanga ulalo uti?
'Which bridge did you build?'

Tinamanga ulalo umenewu.
'We built this bridge.'

1. Munalankhula ndi asing'anga?
2. Mudzapita kumudzi kuti?
3. Mudzagona pamphasa iti?
4. Anakwera mtengo uti?
5. Munaphika tinsomba titi?
6. Munawerenga bukuli?
7. Munandikira pamalo pati?
8. Anapanga chitseko chiti?
9. Mudzagula zovala ziti?
10. Mwaona mazira ati?

10.5 SUMMARY EXERCISES

A. Substitute the following time expressions into the model sentence, making all necessary T/A changes in the verb:

Example:

Model: *Tapeza nyumba yatsopano kale.*
'We've found a new house already.'

Substitution: *sabata latha.*

New Model: *Tinapeza nyumba yatsopano sabata latha.*
'We found a new house last week.'

1. mwezi wamaŵa
2. mwezi uno
3. chaka chatha
4. masiku asanu apitawo
5. lero
6. dzana
7. sabata lino
8. mwezi watha
9. chaka chamaŵa
10. masabata aŵiri apitawo

B. Answer the following questions:

Example:

Mudzakhala ku Zomba miyezi ingati?
'How many months will you stay in Zomba?'

Ndidzakhala mwezi umodzi.
'I will stay one month.'

1. Muli ndi zaka zingati?
2. Munafika ku Malaŵi tsiku lanji?
3. Kodi munabwera ku Malaŵi mwezi uno?
4. Mumakonda mwezi wanji?
5. Muphunzira Chicheŵa lero maola angati?
6. Mudzapita liti ku Lilongwe?
7. Kodi munali ku Malaŵi masabata anayi apitawo?
8. Munabadwa chaka chanji?
9. Munadwala masiku angati?
10. Munapita liti ku Zomba Plateau?

C. Answer the following questions with the appropriate form of -mene meaning 'where' or 'when':

Example: *Munapita kumsika kuti?*
'Which market did you go to?'

Ndinapita kumsika kumene amagulitsa madengu.
'I went to the market where they sell baskets.'

1. Mudikira pati?
2. Munamuona liti?
3. Mumakhala kumudzi kuti?
4. Anaika katundu wake m'chipinda muti?
5. Mupanga mipando liti?
6. Munadwala liti?
7. Munapeza mbalame iyi pati?
8. Tiyambe kulima kuti?
9. Mufuna kuseŵera mpira kuti?
10. Mumadzuka liti?

D. Match the following numbered statement with the appropriate letter of the relative clause which best completes the statement:

____ 1. Analoŵa m'nyumba ...
____ 2. Ndinaphika zakudyazo . . .
____ 3. Ndi mwana . . .
____ 4. Ndinamuona tsiku . . .
____ 5. Ndinaŵerenga kalata . . .
____ 6. Tipita . . .
____ 7. Anafika . . .
____ 8. Anauona mtengo . . .
____ 9. Sindikudziŵa . . .
____10. Icho ndi chitsime . . .

a....imene munalemba.
b....kumene kulibe anthu.
c....amene abambo ake ndi aphunzitsi.
d....umene wagwa patsogolo panyumba yathu.
e....m'mene bwenzi lake amakhala.
f....chimene madzi ake sindimwa.
g....zimene mumakonda.
h....limene anamwalira.
i....pamene msonkhano unayamba.
j....kumene akupita.

E. Combine the following pairs of sentences using an appropriate form of -*mene* to mean 'where' or 'when'.

Example: *Anafika*
'He arrived.'

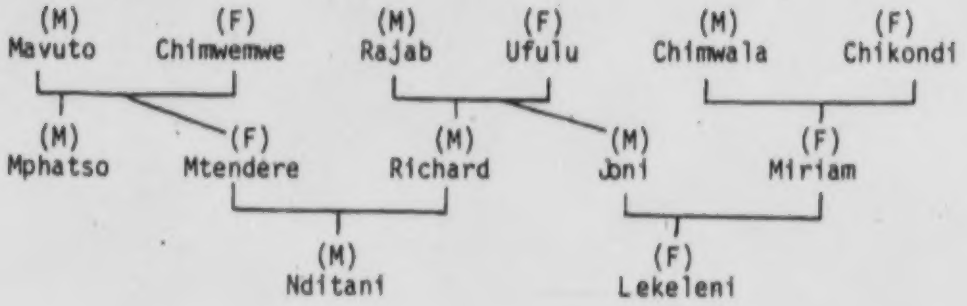
Ndimagwira ntchito
'I work.'

Anafika pamene ndimagwira ntchito.
'He arrived where I usually work.'

1. Musapite. Kunalibe njira.
2. Mvula igwa. Tifuna kupita pansi.
3. Akumanga chipatala. Ndimakhala.
4. Anandithandiza. Ndinadwala.
5. Tinapita kusitolo. Amagulitsa njinga.
6. Sindinamuone. Msonkhano uja unayamba.
7. Tinapita kumudzi. Kuli zitsime zambiri.
8. Sindikudziŵa. Akudikira.
9. Ndimakhala m'nyumba. Mulibe ana.
10. Sindifuna kudya. Anthu angathe kundiona.

F. Vocabulary Drill

Below is a family tree.* Answer the questions using the Chichewa terminology you have learned so far.


(M) Mavuto
(F) Chimwemwe
(M) Rajab
(F) Ufulu
(M) Chimwala
(F) Chikondi
(M) Mphatso
(F) Mtendere
(M) Richard
(M) Joni
(F) Miriam
(M) Nditani
(F) Lekeleni

Example:

Rajab ndi _______________ *a Richard.* *-Rajab ndi abambo a Richard.*
'Rajab is _____________ of Richard. 'Rajab is the father of Richard.

1. Mphatso ndi _________________ wa Mtendere.
2. AUfulu ndi _______________ a Joni.
3. AChimwala ndi aChikondi ndi_______________ a Lekeleni.
4. Nditani ndi _________________ wa Mtendere ndi Richard.
5. AChimwemwe ndi _________________ a Mavuto.
6. AUfulu ndi _________________ a Nditani.
7. Joni ndi ____________________ wa Rajab.
8. ARichard ndi _________________ a Mtendere.
9. Miriam ndi _________________ wa Joni.
10. AChimwala ndi _______________ a Miriam.

*Note: Horizontal lines indicate marriages. Vertical lines indicate offspring. M = male, F = female.

10.6 GRAMMATICAL PATTERNS LEARNED

-ngati? 'How many?'

'How many days were you sick?

AP +	T/A +	verb stem	noun	AP +	-ngati?	
Mu-	-na-	-dwala	masiku	a-	-ngati	Munadwala masiku angati?

-apita 'ago'

'I arrived two years ago.'

AP +	T/A +	verb stem	time quantity	AP +	-apita +	demonstrative
ndi-	-na-	-fika	zaka ziŵiri	zi-	-apita	- izo
			Ndinafika zaka ziŵiri zapitazo.			

kumene 'where'

'I went to the village where he lives.'

AP +	T/A +	verb stem	Locative +	noun	AP +	-mene	AP +	TA +	verb stem
Ndi-	-na-	-pita	ku-	mudzi	ku-	-mene	a-	-ma-	-khala
			Ndinapita kumudzi kumene amakhala.						

pamene 'when'

'When I'm tired, I sleep.'

AP +	-mene	AP +	T/A +	verb stem	AP +	T/A +	verb stem	
Pa-	-mene	ndi-	-a-	-topa	ndi-	-ma-	-gona	Pamene ndatopa, ndimagona.

ameneyo 'that very'

'I saw that very person.'

AP +	T/A +	verb stem	noun	AP +	-mene +	'far demonstrative'
Ndi-	-na-	-ona	munthu	a-	-mene	iyo
						Ndinaona munthu ameneyo.

LESSON 10B

(PHUNZIRO LA KHUMI)

COMMUNICATION/CULTURE

10.1 NDIKUFUNA NTCHITO
10.2 VOCABULARY NOTES
10.3 USAGE NOTES
  10.3.1 UKHUKHI 'COOKING'
  10.3.2 BWANA 'BOSS'
  10.3.3 -LEMBA 'WRITE/HIRE'
10.4 CULTURAL NOTES
  10.4.1 HIRING SOMEONE
  10.4.2 KU HALALE
10.5 EXERCISES
10.6 SUPPLEMENTARY DIALOGUE
10.7 WHAT'S MY LINE?
10.8 MTCHONA
10.9 NYIMBO

LESSON 10 B

(Phunziro La Khumi)

10.1 NDIKUFUNA NTCHITO

Pat: Moni bambo!
aBanda: Zíkomo!
Pat: Ndikuthándízéni?
aBanda: Ndikufúná ntchíto.
Pat: Múmadzíŵá ntchító yánji?
aBanda: yá ukhúki.
Pat: Zóóna? Ndikufúná khúkhi.
Kodí kálata zá ntchíto muli názo?
aBanda: Ee, ndili názo. Ndi msonkho womwe.
Pat: Mungandíónetse?
aBanda: Kwayani.
Pat: Munayamba ntchítóyí liti?
aBanda: Ndináyamba kalekále kwá Ázungu ku Halale.
Pat: Chifukwá chíyáni múnásiyá ntchitoyi?
aBanda: Bwáná anápíta kwáwo.
Pat: Múmakhózá kupángá zákúdyá zánji?
aBanda: Ndímakhózá kupángá zákúdyá zónsé zá chízungu.
Múdzáona mukandílémba ntchíto.
Pat: Chábwino, mubweré máŵa mmáŵa.
Ndídzákúyesani sabátá límódzi.
Múkadzáchíta bwino, múdzápítirira.
aBanda: Zíkomo kwámbíri.

10.2 VOCABULARY NOTES

ya ukhukhi	'of cooking'	-siya	'leave'
khuki	'a cook'	Bwana	'The Boss'
muli nazo	'you have them'	-khoza	'can/be able'
nazo = na + izo		zonse	'all'
-onetsa	'show'	-lemba	'write/hire'
kwayani	'Take it' take/(you)	-yesa	'try'
ku Halale	'Rhodesia'	-pitirira	'continue'

10.3 USAGE NOTES

10.3.1 Ukhukhi cooking

U- is a common nominalizing prefix in Chicheŵa. It can be attached to some stems to create nouns that refer to abstract concepts not things. Compare the following examples:

mlendo	'traveler'	ulendo	'journey'
khukhi	'cook'	ukhukhi	'cooking'
mlimi	'farmer'	ulimi	'agriculture'
bwenzi	'friend'	ubwenzi	'friendship'

These u - nouns will all be Class 14 nouns.

10.3.2 Bwana boss

Bwana is the word for 'boss, master, sir'. During the colonial era it was a common form of address to one's superiors, especially if they were white. Although it is used less frequently nowadays, bwana has been generalized to mean 'boss' for anyone. Malaŵians themselves may refer to their Malaŵian bosses as bwana and it is considered a polite form of address. A corresponding term for a woman is the Portuguese word dona that means 'lady, woman, mistress.'

10.3.3 -lemba write/hire

This verb stem -lemba generally means 'write':

Ndinalemba kalata ziŵiri.
'I wrote two letters.'

-lemba also appears in *Lolemba* 'Monday' indicating the 'day of writing' when people begin the week's work. This sense of working is evident when *-lemba* is used to mean 'hire' or 'employ'.

Ndinamlemba dzulo.
'I hired him yesterday/I employed him yesterday'

10.4 CULTURAL NOTES

10.4.1 Hiring Someone

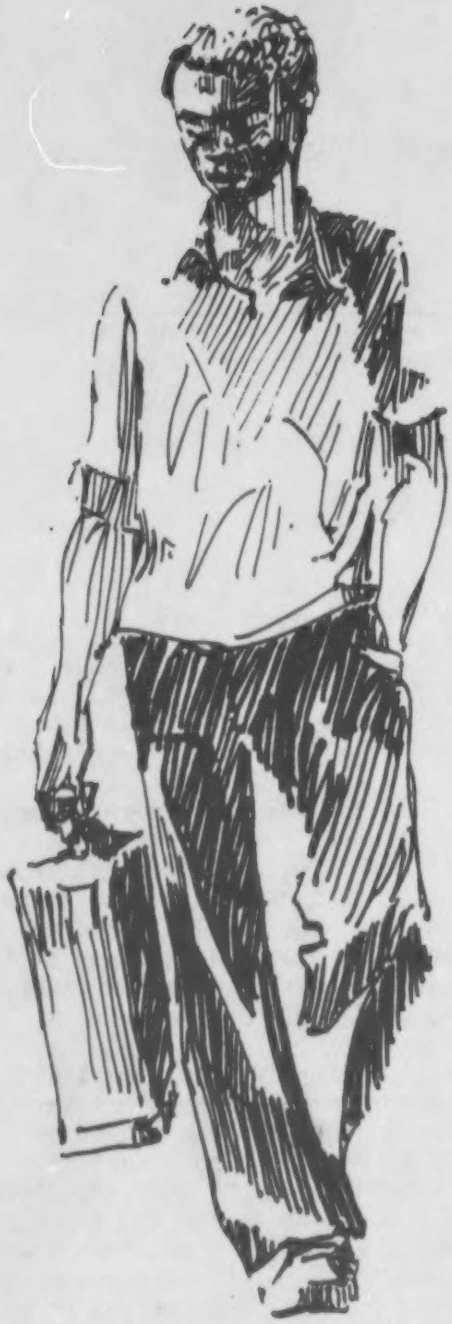
You may have already been approached by someone looking for work. Azungu are 'known' to need someone to cook, clean, and do the gardening for them. The assumption is correct since it can be difficult to both hold a full time job and manage all aspects of one's household.

Potential employees will find you and present themselves and their kalata za ntchito 'letters of work'. These letters are also called lefelensi, for that is what they are: 'references' from former employers. They take the form of a letter (addressed 'to whom it may concern') which describes the work (dates, type, quality) and character of the former employee. References are invariably good so it is common to give a potential employee a trial period to see whether he/she lives up to the letters of reference.

Before hiring someone, be informed about tax status, family situation and former salary. Every bonafide worker should have a msonkho, a tax receipt/card which indicates that he/she has indeed paid taxes in the past. A Malawi Congress Party Card is also essential. Knowledge of the family situation can help you to decide on a salary since it may make a difference whether you are supporting an individual or a whole family. In addition to a salary, employers often give workers what is known as a phoso 'an allowance' which may be a little extra money or food (a sack of flour thumba la ufa). And it is also important to know what his/her salary was previously as a guideline for negotiation.

Some useful questions to ask when you are interviewing someone you may want to hire are:

Mumakhala kuti?	'Where do you live?'
Kodi kwanu nkuti?	'Where is your home?'
Kodi msonkho muli nawo?	'Do you have your tax card?'
Kodi card la chipani muli nalo?	'Do you have a MCP card?'



KU HALALE

Nanga phoso mumalandira ndalama zingati?
'How much money did you receive as an allowance?'

Muli ndi banja?
'Do you have a family?'

Muli ndi ana angati?
'How many children do you have?'

Mumalandira ndalama zingati pamwezi?
'How much money did you receive a month?'

Once you have hired someone, there are various ways to address your employee. You may call him/her by title (*akhukhi*, *agadeni boyi*), by first name (Thomas, Chikondi, etc.), or *bambo*, *mchimwene*. These latter forms of address are considered polite, and your employee will certainly appreciate this show of respect.

10.4.2 Ku Halale

If someone is said to have gone *ku Halale*, the implication is that he is not on a journey but has gone to look for employment outside of the country. *Ku Halale* has come to mean Zimbabwe, but it actually refers to a suburb of Salisbury where many of these migrant laborers live. The history of labor migration from Malaŵi to the mines and farms of Zimbabwe and South Africa began in the early twentieth century. The lack of jobs and cash in the north made the availability of work in Zimbabwe and South Africa very attractive to young men. Many migrant laborers would find jobs and send part of their salaries home to support their families, a practice which still continues today. They might stay only a few years or much longer. The supplementary reading in this lesson describes the experience of one migrant laborer who is leaving Zimbabwe after family obligations force him to return home to Malaŵi.

10.5 EXERCISES

10.5.1

Answer the following questions about the introductory dialogue:

1. ABanda akufuna ntchito yanji?
2. Pat alemba khukhi kale?
3. ABanda anadionetsa chiyani?
4. ABanda amagwira ntchito kuti?
5. ABanda amakhoza kupanga chiyani?
6. Pat adzalemba khukhiyu?

Continue asking each other questions about the text:
ndani. . , chifukwa chiyani . . ., . . .kuti . . .chiyani, etc.

10.5.2

Mumadziŵa ntchito yanji? 'What work do you know how (to do)?'

Practice this pattern by asking each other about work and by answering with an occupation:

1st student: Mumadziŵa ntchito yanji?

2nd student: (Ndimadziŵa ntchito) ya ukhukhi.

________________ ya ulimi
ya uphunzitsi 'teaching'
ya ulembi 'secretary'

10.5.3

Mumakhoza kupanga zakudya zanji? 'What foods can you make?'

Practice this pattern by asking each other about special skills you may have:

1st student: Mumakhoza ____________ ______________ -nji?

kupanga	zakudya za-
kupanga	zinthu za-
kumanga	zinthu za-
kukonza	zinthu za-
etc.	

2nd student: Ndimakhoza ______________________.

kupanga zakudya zonse za chizungu.
kupanga matebulo, mipando. . .
etc.

10.5.4

-khoza 'can/be able' + infinitive

Ask each other questions about ability to do something in the following patterns:

1st student: Kodi Mumakhoza ________________?

kukwera mapiri
kukonza galimoto
kuphika bwino
kulankhula Chingoni?
etc.

2nd student: Inde, ndimakhoza ________________.

kukwera mapiri
kuphika bwino

Iyayi, sindimakhoza ________________.

10.5.5

Chifukwa chiyani munasiya ntchtoyi? 'Why did you leave this work?'

Practice asking and answering questions of this sort:

1st student: Chifukwa chiyani ____________________?
- munasiya ntchitoyi
- munapita ku Halale
- etc.

2nd student: ____________ chifukwa ____________________.
- ndinasiya / bwana anapita kwawo
- ndinapita / panalibe ntchito pano
- etc. / etc.

10.5.6

Munayamba ntchitoyi liti? 'When did you begin this work?'

Practice asking 'when?' questions and answering them with an appropriate time expression:

1st student: ____________________ iti?
- Munayamba ntchitoyi
- Munasiya ntchitoyi
- Munafika pano

2nd student: ____________ ____________________.
- Ndinayamba . . . / zaka zisanu zipatazo
- Ndinasiya . . . / mwezi watha
- chaka chino

10.5.7

Role Playing

Using the vocabulary and patterns used in the introductory and supplementary dialogues, create a diaglogue between a European and someone looking for work in the following situations:

-- The European doesn't have a cook or garden boy and claims he doesn't want one. The potential employee tries to convince the European why he should have someone to help around the house.

-- The European already has the help he/she needs. He has to tell the worker firmly that he should look elsewhere.

-- The worker tells the European about his personal problems and situation as a means of convincing the European to hire him/her.

10.6 SUPPLEMENTARY DIALOGUE

See if you can understand this dialogue.

Bill:	Moni Bambo!
aPhiri:	Moni Bwana!
Bill:	Ndikuthándízéni chiyáni?
aPhiri:	Ndikufúná ntchíto.
Bill:	Pepáni. Palíbe ntchíto.
aPhiri:	Ndimadzíŵá kupánga zákúdyá zá chízungu.
Bill:	Alípó kálé khúkhí wina.
aPhiri:	Mungadziŵéko améné ákufúná khúkhi?
Bill:	Nyumbá iyo akufúná khúkhi.
aPhiri:	Zíkomo kwámbíri.
Bill:	Pitani bwino.

10.7 WHAT'S MY LINE?

In this game, someone thinks of an occupation and the other students have to guess it by asking yes/no questions about the nature of the work.

For example, a student can imagine that he/she is a teacher. Students may ask the following types of questions to which the 'teacher' will respond:

			'Teacher'
1st student:	Mumapanga mipando?	'Do you make chairs?'	Iyayi
2nd student:	Mumamanga myumba?	'Do you build houses?'	Iyayi
3rd student:	Mumalemba mabuku?	'Do you write in books?'	Inde
3rd student:	Mumalemba nyuzi pepala?	'Do you write newspapers?'	Iyayi

A 'yes' answer allows a student to ask an additional question. The person who identifies correctly the 'occupation' then chooses his own secret 'occupation' and the game continues.

10.8 MTCHONA

Ine dzina langa ndine Jambo. Kumudzi kwathu ndi kwa Amkoko. Ulendowu ndilikuchokera ku Halale; ndinapita zaka zisanu zapitazo. Koma tsopano ndaganiza kubwerera kuno kumudzi.

Ndinapita ku Halale chifukwa cha njala yoopsya kwathu. Ku Halaleko ndinapeza ntchito papulazi ya Mzungu dzina lake Jones. Ndinali wachiŵiri kwa kapitawo wamkulu. Mzungu wanga ndi dona wake anali kundikonda kwambiri. Anayesa kuti andionjezere malipiro kuti ndisasiye ntchito. Koma kuno kumudzi kunali zinthu zochita zambiri. Anandiitana kuti ndiloŵe unyakwawa m'malo mwa atsibweni wanga chifukwa wakalamba. Komanso angathandize pantchito zosiyanasiyana za pakhomo. Ndikubwerera kuno kwathu, chifukwa cha zinthu zonsezi.

mtchona (1/2)	'migrant laborer'
-ganiza	'think/decide'
-bwerera	'return'
njala yoopsya	'terrible famine'
	hunger/terrible
pulazi (5/6)	'farm'
kapitawo wamkulu	'foreman' (captain)
kapita/ wo/ wamkulu	'captain/the/big
ndisasiye	'I wouldn't leave'
ndi / sa / siye	
I / not/ should leave	
-itana	'call'
unyakwawa	'headmanship'
m'malo mwa	'in place of'
atsibweni	'maternal uncle'
-sowa	'need'
oti	'who'

anandionjezera malipiro
'they raised my salary'

a / ndi / onjezera / malipiro
they/me/add for / salary

zosiyanasiyana	'various'
zinthu zonsezi	'all these things'

Answer the following questions:

1. Jambo anapita liti ku Halale?
2. Chifukwa chiyani anapita ku Halale?
3. Anagwira ntchito kuti?
4. Jambo anafuna ndalama zambiri?
5. Jambo adzachita Chiyani kwawo?

Ask each other questions about the text: Kodi.../...chiyani/ndani.../
...liti/...kuti

10.9 NYIMBO

This is a 'call to songs and games' sung by children on nights of a full moon.

mmodzi:	Mwezi, uwale	one:	'Moon, shine!'
onse:	Tiseŵere tiimbe	all:	'Let's play, let's sing.'
	Mwezi, uwale		'Moon, shine!'
	Tiseŵere, tiimbe.		'Let's play, let's sing.'

This is a closing song that calls an end to the festivities by urging everyone to go home.

mmodzi:	Ali kwawo mkwawo	one:	Whoever has a home should be home
onse:	Kwawo nchibodo	all:	At home is a chicken leg
	Uyo atsate mnzake		Whoever follows his friend
	Nidye kulindiza.		He's looking for (a good meal).

A Lullaby:

Gona Mwana	Sleep, Child
Uleke kulira.	'Stop crying.
Gona mwana.	Sleep, child.
Uleke kulira.	Stop crying.
Ngati iwe sugona,	If you don't sleep,
Ngati iwe sugona,	If you don't sleep,
Akudya fisi.	A hyena will eat you,
Akudya fisi.	A hyena will eat you.

REVIEW EXERCISES
Lessons 6-10

A. Change the following verbs first into polite imperative commands, then into polite subjunctive requests, and finally into *-yenera* suggestions. Remember that:

1) The polite imperative verb consists of the verb root + vowel suffix *-a* + *-ni*.

2) The polite subjunctive verb consists of the AP *mu-* + the verb root + the final vowel suffix *-e*.

3) A *-yenera* suggestion consists of an AP + *-yenera* followed by an infinitive.

Example:

-tseka mabuku anu → *Tsekani mabuku anu.*
'Shut your books.'

Mutseke mabuku anu.
'You should shut your books.'

Muyenera kutseka mabuku anu.
'You should shut your books.'

1. -yang'ana mitengoyo
2. -ŵerenga maphunziro anu
3. -tenga mbalezo
4. -tsegula chitseko icho
5. -pita kumsonkhanowo
6. -khala pansi
7. -thandiza amayi anu
8. -mvera anzanu
9. -dya nsimayi
10. -bwera kuno

B. Answer the model question with the following nouns and appropriate form of the modifier. Remember that:

1) Numbers and the stem *-ina* take only the AP.

2) Nouns modifying other nouns take the disjunctive (separate) associative prefix (AP + *'a'* of association).

3) Qualifiers take the conjunctive (joined) associative prefix.

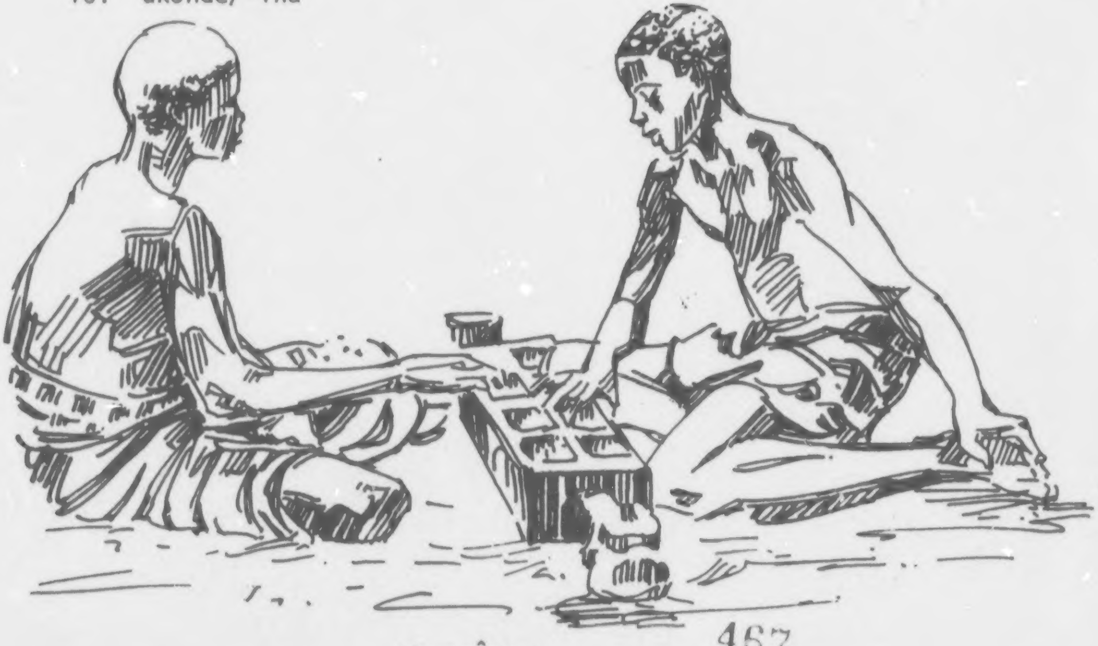
Example:

Model Question: *Munaona chiyani?*
'What did you see?'

Noun/Modifier: *nsapato/-tsopano*

Answer: *Ndinaona nsapato zatsopano.*
'I saw some new shoes.'

1. chipeŵa/-ina
2. galimoto/-kale
3. malaya/-mbiri
4. mkazi/Banda
5. mitengo/-ŵiri
6. nyumba/dothi
7. mpando/-chitatu
8. zolembera/mwanayo
9. buku/sukulu
10. ukonde/-ina



AKUSEŴERA

C. Complete the verb forms with the appropriate vowel ending -*a* or -*e*. Remember that:

1) -*a* is the vowel ending for the progressive, habitual, perfect, past (positive), immediate future, distant future, and imperative.

2) -*e* is the vowel ending for the past (negative) and the subjunctive forms of the verb.

Example:

Amaphunzir__ Chicheŵa. → *Amaphunzira Chicheŵa.*
'They learn Chicheŵa.'

1. Sitikupit__ kusukulu. 'We aren't going to school.'
2. Adzatiitan__. 'He will call us.'
3. Mutsegul__ mazeneraŵa. 'Open these windows.'
4. Bwer__ni kumsonkhanowo. 'Come to the meeting.'
5. Ndichit__ chiyani? 'What should I do?'
6. Usaik__ miyalayo m'nyumba muno. 'Don't put those rocks in this house.'
7. Sitinaŵeren̄g__ mabuku athu. 'We didn't read our books.'
8. Tiyener__ kumudikira. 'We should wait for him.'
9. Pit__ bwino! 'Goodbye!'
10. Tidy__! 'Let's eat!'

D. Answer the following questions.

Example:

Chifukwa chiyani mwachedwa?	'Why are you late?'
Ndachedwa chifukwa njinga yanga yathyoka.	'I'm late because my bike is broken.'

1. Mumaphunzira Chichêwa masiku angati pasabata?
2. Kodi munafika kuno mwezi watha?
3. Muli ndi achemwali ndi achimwene angati?
4. Muchita chiyani usiku uno?
5. Munabadwa liti?
6. Nthâwi ili bwanji?
7. Mumapita ku Lilongwe patsiku lanji?
8. Mumakonda chipatso chiti, malalanje kapena nthochi?
9. Mumagona maola angati?
10. Chifukwa chiyani munabwera kuno ku Malâwi?

E. Substitute the following time expressions into the model sentence, making all necessary changes in the verb.

Example:

Model: *Anagwira ntchito kubanki masiku âwiri apitayo.*
'He worked at the bank two days ago.'

Substitution: *m'kuja*

New Model: *Adzagwira ntchito kubanki m'kuja.*
'He will work at the bank the day after tomorrow.'

1. tsopano
2. dzulo madzulo
3. sabata lamawâ
4. kale
5. lero
6. posachedwa
7. chaka chatha
8. mwezi uno
9. masiku onse
10. mawâ

F. Complete the following sentences with a relative clause (an appropriate form of *-mene* plus a subject and a verb). Remember that *-mene* takes the agreement prefix of the noun to which it refers.

Example:

Ndinaona ulalo...
'I saw the bridge...'

Ndinaona ulalo umene anamanga chaka chatha.
'I saw the bridge that they built last year.'

1. Analoŵa m'chipinda...
2. Anandipatsa tinsomba...
3. Adzanyamula katundu...
4. Ndinaitana ana...
5. Sitinamvetse buku...
6. Anadikira pa njira...
7. Tinapeza kapu...
8. Simuyenera kuyendetsa galimoto...
9. Ndinaiŵala nthaŵi...
10. Anakwatiŵa ndi mwamuna...

G. Make sentences using the following vocabulary.

Example:

-phika/zakudya/-mbiri → *Anaphika zakudya zambiri.*
'He cooked a lot of foods.'

1. -li/zaka/-sanu ndi -modzi
2. -funa/chipinda/-ina
3. -yang'ana/galimoto/-tsopano
4. -chedwa/chifukwa/mvula
5. ngati/-bwera/-choka
6. -peza/nyumba/sabata/-tha
7. -ona/anthuwo/mwezi/-maŵa
8. -bwereka/njinga/Mary
9. -gula/tebulo/nsungwi/dzana
10. -chenjera/ngati/-pita pansi/usiku

H. Make 'may/can/be able' questions using the appropriate verb prefix (*-nga-*) or verb stem (*-tha*, *-ngathe*, *-khoza*) with the following vocabulary and sense in parentheses (permission, possibility, ability). Then answer the questions. Remember that:

1) *-nga-* is a T/A prefix which indicates permission or possibility; its verb stem always ends in *-e*.

2) *-tha* is a verb stem indicating possibility and ability which takes only an AP and is followed by an infinitive.

3) *-ngathe* is a verb stem which combines *-nga-* and *-tha* to mean possibility or ability. It takes only an AP and is always followed by an infinitive.

4) *-khoza* is a verb stem meaning 'succeed' and 'can/be able' also in the sense of possibility or ability. It too is followed by an infinitive.

Example:

Ndani/-nyamula/dengu ilo (ability)

Nandi angathe kunyamula dengu ili?	'Who can carry this basket?'
Mwamuna uyo angathe kunyamula dengu ili.	'That man can carry this basket.'

1. Kodi/-bwereka/cholembera (permission)
2. -phunzira/liti (possibility)
3. -phika/chiyani (ability)
4. Kodi/-thandiza (permission)
5. Ndani/-yendetsa galimoto (ability)
6. Kodi/-pita/kumsonkhano wathu (possibility)
7. Kodi/-lankhula/Chicheŵa (ability)
8. Kodi/-panga/matebulo (ability)
9. Kodi/-dya/chipatso icho (permission)
10. Kodi/-itana/ana aja (possibility)

TRANSLATIONS

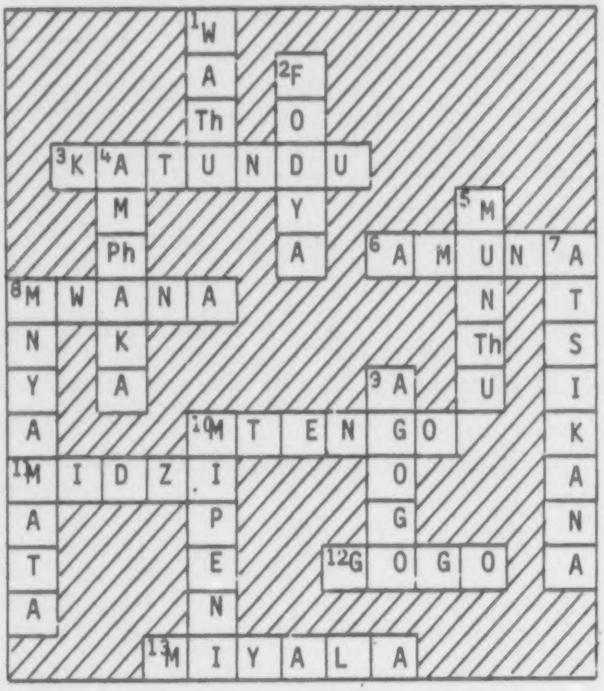
Lessons 1-10

I. GRAMMAR : THE 'A' LESSONS
  TRANSLATIONS OF:
    VOCABULARY PUZZLES AND DRILLS
    PICTURE DICTIONARIES

II. COMMUNICATION/CULTURE : THE 'B' LESSONS
  TRANSLATIONS OF:
    DIALOGUES AND MONOLOGUES
    TEXTS AND READINGS

LESSON 1A

F. Crossword Puzzle


1W
A 2F
Th O
3K 4A T U N D U
M Y 5M
Ph A 6A M U N 7A
8M W A N A N T
N K Th S
Y A 9A U I
A 10M T E N G O K
11M I D Z I O A
A P G N
T E 12G O G O A
A N
13M I Y A L A

Across

3. You carry it from the airport
6. Male spouses
8. A very young person
10. Green thing in which birds sing
11. People live in these
12. Your mother's mother or father is your ______.
13. Small rocks

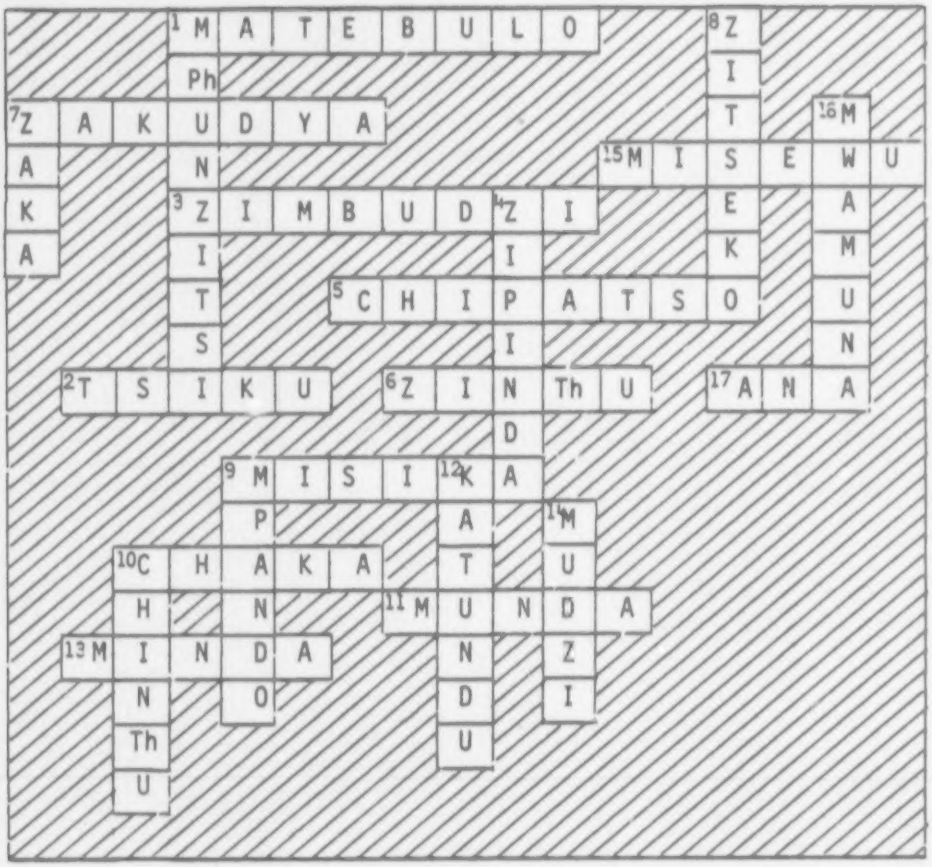
Down

1. A child belonging to us
2. Smoking substance
4. Aloof pets
5. Human being
7. Female children
8. Male child
9. Your parents' parents are your _____.
10. Cutting tools

Note: The aspiration marker is not considered a separate letter. Thus, *kh*, *ph* or *th* take only one box in the puzzle.

LESSON 2A

G. Crossword Puzzle


1 MATEBULO
1 MPhUNZITSI
7 ZAKUDYA
7 ZAKA
8 ZITSEKO
15 MISEWU
16 MWAMUNA
3 ZIMBUDZI
4 ZIPINDA
5 CHIPATSO
2 TSIKU
6 ZINThU
17 ANA
9 MISIKA
9 MPANDO
12 KATUNDU
14 MUDZI
10 CHAKA
10 CHINThU
11 MUNDA
13 MINDA

ACROSS

1. desks without drawers
2. not night
3. outhouses
5. not a vegetable
6. not people
7. edibles
9. open air food stores
10. 365 days
11. an area of cultivation
13. many areas of cultivation
15. big paths
17. kids

DOWN

1. a pedagogue
4. cubicles in a house
7. 730 days
8. portals
9. it accompanies 1 across
10. not a person
12. a trunk, suitcase, etc.
14. a collection of houses
16. not a woman

LESSON 3A

G. Vocabulary Puzzle

Find the following vocabulary from Lesson 3 in the puzzle below and circle it. Also, write the meanings of the words.

matumba
alongo
galimoto
nyumba
ndani
chipatala
nsomba
chiyani
nyanja
chimanga
mbale
ntchito
ndalama
nyali
sitolo
tiana
kuti
zipatala
mlongo
timadengu
kamwana
uyu
awo
kodi
ili

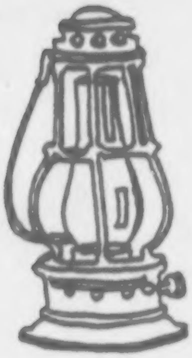
(The words are vertical, horizontal, and diagonal, but not backwards in any direction.)

u	l	m	a	n	t	c	h	i	t	o	p	c	k
y	n	b	s	t	y	n	o	e	h	k	q	h	o
u	l	m	t	i	m	a	d	e	n	g	u	i	i
n	m	r	k	a	t	w	n	v	d	a	c	m	z
k	a	l	o	n	g	o	u	j	g	l	b	a	i
a	t	i	d	a	d	e	l	n	a	i	n	n	p
m	u	s	i	c	t	a	g	o	s	m	y	g	a
w	m	b	a	l	e	j	k	o	w	o	u	a	t
a	b	u	n	d	a	l	a	m	a	t	m	m	a
n	a	z	i	d	m	l	o	n	g	o	b	b	l
a	c	h	i	p	a	t	a	l	a	n	a	a	a
a	b	g	l	h	i	n	y	a	l	i	d	j	b
f	c	h	i	y	a	n	i	g	e	k	u	t	i

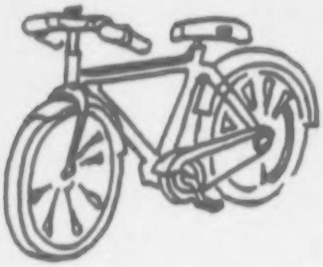
LESSON 4A

E. Picture Dictionary

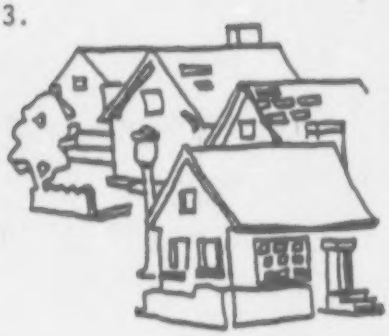
1.



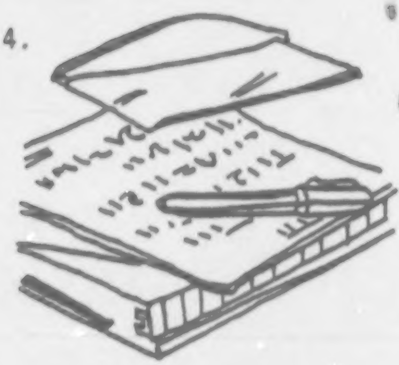
2.



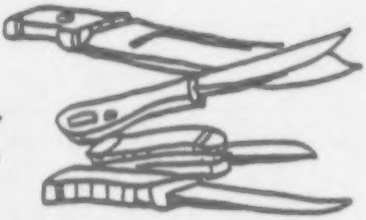
3.



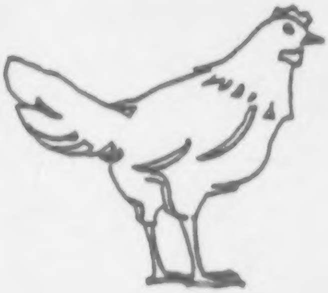
4.



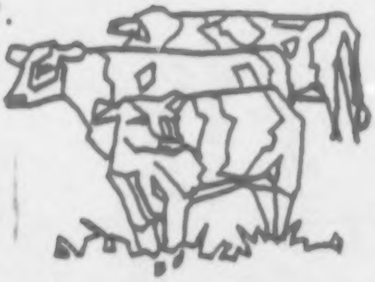
5.



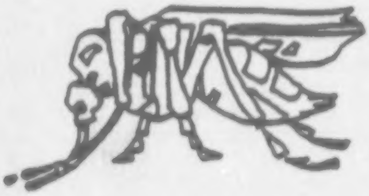
6.



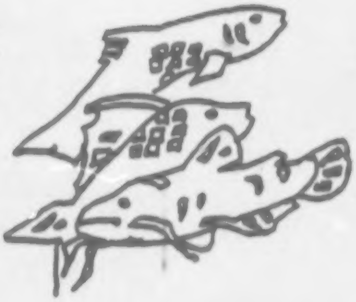
7.



8.



9.



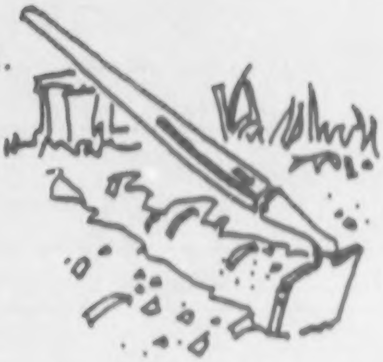
Identify in Chicheŵa the numbered items:

1. nyali
2. njinga
3. nyumba
4. kalata (cholembera)
5. mipeni
6. nkhuku
7. ng'ombe
8. udzudzu
9. nsomba

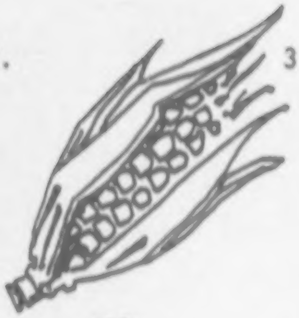
LESSON 5A

E. Picture Dictionary

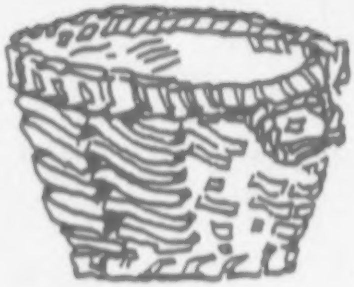
1.



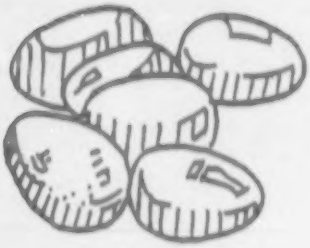
2.



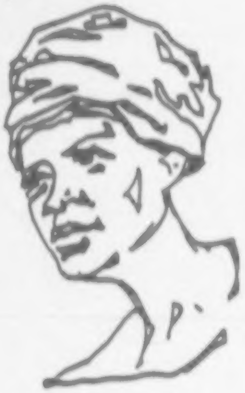
3.



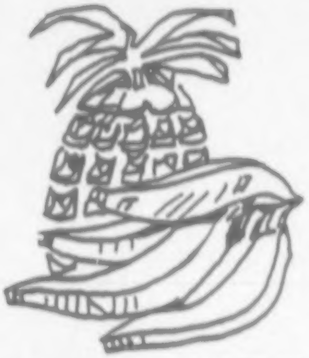
4.



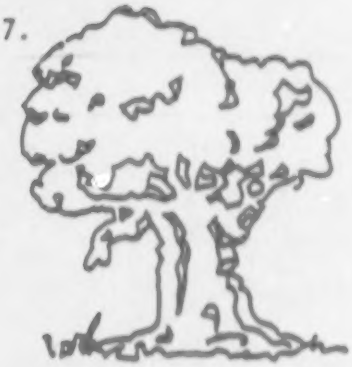
5.



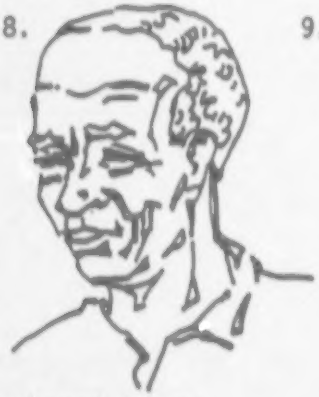
6.



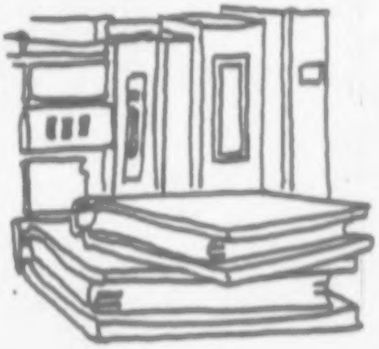
7.



8.



9.



Identify in Chichewa the numbered items:

1. khasu
2. chimanga
3. dengu
4. mazira
5. mayi
6. zipatso (nthochi)
7. mtengo
8. mwamuna
9. mabuku

LESSON 8A

F. Vocabulary Drill

1. Name two things that have wheels.

   galimoto njinga

2. Name five family members (e.g., mother) mayi bambo

   gogo chemwali mchimwene

3. Name two things one can write: buku kalata

4. Name two natural land features (e.g., 'river'):

   phiri nyanja

5. Name four occupations: mphunzitsi sing'anga

   makaniko mlimi

6. Name three animals: galu mphaka

   nkhuku

7. Name three beverages: madzi tii

   khofi

8. Name two parts of the body: mkono mutu

9. Name two parts of a house: chitseko zenera

10. Name six foods: chimanga nsomba

    chipatso nthochi nsima ndiwo

LESSON 9A

E. Vocabulary Drill

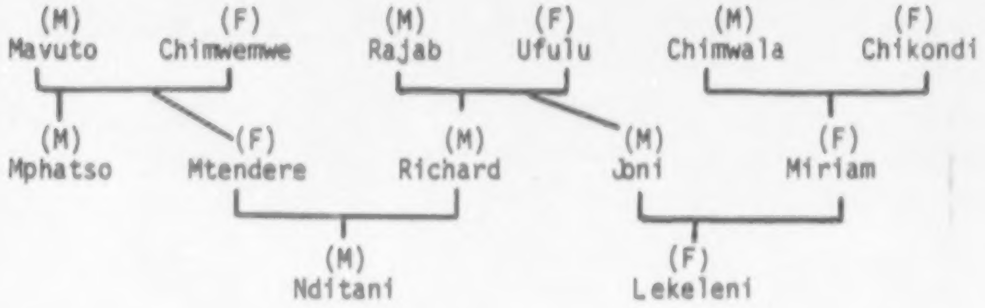
Unscramble the letters to form the word whose definition is given and write it in the blank and it's meaning beside it.

Example:	aipehwc	'head covering'	chipeŵa	hat
1.	imlai	'tillers of the soil'	alimi	'farmers'
2.	khenkow	'place for grain'	nkhokwe	'granary'
3.	chaswapeod	'in a short time'	posachedwa	'soon'
4.	lavum	'wet precipitation'	mvula	'rain'
5.	kamak	'white liquid'	mkaka	'milk'
6.	ruzen	'experiential knowledge'	nzeru	'wisdom'
7.	ziyun	'what's happening'	nyuzi	'news'
8.	reol	'this 24 hours'	lero	'today'
9.	ezanmear	'openings in walls for light'	mazenera	'windows'
10.	tili	'at what time'	liti	'when'

LESSON 10A

F. Vocabulary Drill

Below is a family tree.* Answer the questions using the Chichewa terminology you have learned so far.


(M) Mavuto
(F) Chimwemwe
(M) Rajab
(F) Ufulu
(M) Chimwala
(F) Chikondi
(M) Mphatso
(F) Mtendere
(M) Richard
(M) Joni
(F) Miriam
(M) Nditani
(F) Lekeleni

Example:

Rajab ndi ________________ *a Richard.* *-Rajab ndi abambo a Richard.*
'Rajab is ____________ of Richard. 'Rajab is the father of Richard.

1. Mphatso ndi mbale wa Mtendere.
2. AUfulu ndi amayi a Joni.
3. AChimwala ndi aChikondi ndi agogo a Lekeleni.
4. Nditani ndi mwana wa Mtendere ndi Richard.
5. AChimwemwe ndi akazi a Mavuto.
6. AUfulu ndi agogo a Nditani.
7. Joni ndi mwana wa Rajab.
8. ARichard ndi amuna a Mtendere.
9. Miriam ndi mkazi wa Joni.
10. AChimwala ndi abambo a Miriam.

---

*Note: Horizontal lines indicate marriages. Vertical lines indicate offspring. M = male, F = female.

LESSON 1B

1.1. GREETINGS

Banda: Hello, sir.
John: Hello, sir.
Banda: How are you?
John: I'm fine. And you?
Banda: I'm also fine. Thanks.
John: Thanks very much.
Banda: What's your name?
John: My name's John Green.

1.5.8. Can you understand the following informal conversation?

A: Hello, John.
B: Hello. How are you?
A: I'm very strong (fine). And you?
B: I'm fine too.

1.7 Supplementary Dialogues

Phiri: Hello, sir.
Bill: Hello. How are you?
Phiri: I'm fine. What about you?
Bill: I'm also fine, thanks.
Phiri: What's your name?
Bill: My name's Bill.
Phiri: Where do you come from?
Bill: Sorry, I don't understand.
Say it again, slowly.
Phiri: Where do you come from?
Bill: I come from America.
Phiri: Fine. Goodbye (Go well).
Bill: Goodbye (Stay well).

A: Hello, sir.
B: Thanks.
A: How are you?
B: I'm fine, and you?
A: I'm so-so.
B: Sorry!

LESSON 2B

2.1. HOW ARE YOU?

Banda: Hello, sir.
Chibwe: Hello.
Banda: How are you? (How have you slept?)
Chibwe: I'm fine. And you?
Banda: I'm also well.
Chibwe: Is everyone at home fine?
Banda: At home we're all really fine.
And how are your wife (mother) and children?
Chibwe: They are also well. Thanks.

2.7. Supplementary Dialogue

Judy: Hello, sir.
Mtenje: Hello, miss. How have you spent your day?
Judy: Sorry. I don't know Chicheŵa very well (properly).
Mtenje: How have you spent your day?
Judy: I don't understand.
Mtenje: How have you been?
Judy: Oh, I'm fine.

LESSON 3B

3.1. AT CHIMONO'S HOME

Chimono: Hello!
Bill: Hello!
Chimono: Hello, Bill. How are you?
Bill: I'm fine. And you?
Chimono: We're also fine.
Have you come to chat with us?
Bill: Yes, I've come to chat with you.
Chimono: Is everything fine in your village?
Bill: We're all really well.

3.5.6. Supplementary Dialogue

Mary: Hello!
Mrs. Banda: Come on in!
Hello, Mary. How are you?
Mary: I'm fine. And how are you ma'am?
Mrs. Banda: I'm fine too. Thank you.
Mary: Is Chikondi here?
Mrs. Banda: Yes, she is. Chikondi! Come here!
Chikondi: Hello, Mary!
Mary: Hi!

LESSON 4B

4.1 MY FRIENDS

Chimkono: Hello, Mateche.
Mateche: Hello, brother.
Chimkono: How are you?
Mateche: I'm fine. And you?
Chimkono: I'm fine too. Thanks.
Mateche: This is my friend from America.
Her name is Sally.
Chimkono: Really? I'm happy to know you, Sally.
Sally: Thank you very much.
Chimkono: What's your work?
Sally: I'm a doctor.
Chimkono: That's fine. Thanks.
Sally: Thank you. Goodbye.
Chimkono: Goodbye.

4.5 Monologue

AUTOBIOGRAPHY

My name is Steve. I come from America. I am 25. I'm not married. In our family there are four children. My father is a mechanic. My mother is a teacher. My older brother works in a bank. My sister studies at university. And my younger brother studies at secondary school.

4.7.9 Reading

My name is James, and I come from England. I'm twenty-four. I'm studying Chicheŵa in Zomba. I come to Chancellor College every day. I work hard. I read my book and I write a little Chicheŵa. My teacher works hard too. Her name is Rosie. She is studying English at Chancellor College.

LESSON 5B

5.1 ON THE STREET

Steve: Excuse me, sir.
I want to go to the hospital.
Man: O.K. Are you sick?
Steve: Yes, sir.
Man: Sorry. Do you know the place?
Steve: No, I don't know it.
Man: And do you know the market?
Steve: Yes, I know the place.
Man: Fine.
You will find the hospital in front of that market.
Steve: Is it far?
Man: No, it isn't far.
Steve: Thank you very much, sir. Goodbye.
Man: Goodbye.

5.5.8. Try and understand this dialogue:

Bill: Excuse me, sir.
Man: Yes. Can I help you?
Bill: Yes, where is this path going?
Man: This path is going to the village.
Bill: Is it far?
Man: No, it isn't far.
Bill: Thank you. I'm going.

LESSON 6B

6.1. AT THE HOSPITAL

Nurse: What's wrong?
Steve: My head hurts me.
Nurse: What's your name?
Steve: My name is Steve Miller.
Nurse: How do you write your name?
Steve: S-T-E-V-E M-I-L-L-E-R. That's all.
Nurse: Thank you. Where do you live?
Steve: I live at 6 Mulunguzi Road.
Nurse: When did your head begin to hurt?
Steve: It began in the night. I didn't sleep.
Nurse: You are going to get an injection.
Steve: Fine.

6.7. Idiomatic Expressions

A: How are you?
B: I'm a friend of the mat.
A: Sorry!

LESSON 7B

7.1. A CARPENTER

My name is Dzaye. I am a carpenter and I make (hammer) tables, chairs, and other things. I learned this work by my father. He was a carpenter too. Everyday I helped him, and little by little I learned how to make things.

I work six days a week from Monday to Saturday. I get up at half past six in the morning. I eat some bread and drink some tea. Then I enter my shop and I do my work at seven o'clock. I smooth planks with a plane, I cut them with a saw, and I make for you chairs, beds, and other things. People come to buy what I make. I rest at 12 o'clock noon and I eat lunch with my friends. From one o'clock until five o'clock I also make doors, windows, tables, and other things. I finish work and go to eat dinner with my wife at home.

LESSON 8B

8.1. COOKING NSIMA

Come and learn how to cook nsima:

Take a pot and wash it. Pour in some water and put it on the fire. Wait until the water is hot. Try the water on your hand. If it is hot, mix with some flour. Wait until it boils a little.

Pour in the flour little by little. Stir until it is stiff. Take a plate and begin to remove the nsima with a wooden spoon. Cover the nsima with a plate. And, finally, go and put it on the table.

LESSON 9B

9.1. AT THE MARKET

Seller: Good tomatoes are here!
Hello, ma'am. Can I help you?
Betty: Yes, for how much are you selling tomatoes?
Seller: I'm selling each pile for 50 tambala.
Betty: You've made them expensive. Lower the price for me.
Seller: How much money do you have?
Betty: I have 40 tambala.
Seller: Fine, take (them).
Betty: Here's the money. Thank you.
Seller: Thank you.

9.5.5 Supplementary Dialogue

A: Hello, sir.
Can we help you?
B: I want today's newspaper.
A: Sorry, they're all gone (finished).
B: Where may I find it?
A: Try the store near the bank.
B: Thank you, goodbye.

9.6. Reading

A VEGETABLE GROWER

This trip I'm going to the market to sell vegetables and tomatoes. My name is Chimoyo and our village is Buluzi. My work is vegetable growing. I grow various kinds of vegetables and I sell them at the market, but sometimes businessmen come to buy these same vegetables at our home here. Now I'm earning a lot of money.

I have one wife and five children. Two are boys; three are girls. Four children are in school. Outside my home I have a lot of livestock: cattle, goats, and chickens.

LESSON 10B

10.1 I WANT A JOB

Pat: Hello, sir.
Mr. Banda: Hello.
Pat: Can I help you?
Mr. Banda: I want work.
Pat: What work do you know how to do?
Mr. Banda: Cooking.
Pat: Really. I want a cook.
Do you have letters of work (references)?
Mr. Banda: Yes, I have them.
Pat: Can you show me?
Mr. Banda: Take them.
Pat: When did you begin this work?
Mr. Banda: I began a long time ago with a European in Rhodesia.
Pat: Why did you leave this work?
Mr. Banda: My boss went home.
Pat: What foods can you make?
Mr. Banda: I can make all European foods.
You will see when you hire me for this work.
Pat: O.K. Come tomorrow morning.
I will try you for one week.
If you work well, you will stay on.
Mr. Banda: Thank you very much.

10.6. Supplementary Dialogue

Bill: Hello, sir.
Mr. Phiri: Hello, master.
Bill: What can I help you with?
Mr. Phiri: I want work.
Bill: Sorry. There's no work.
Mr. Phiri: I know how to make European foods.
Bill: There's already another cook here.
Mr. Phiri: Do you know where they want a cook?
Bill: That house wants a cook.
Mr. Phiri: Thank you very much.
Bill: Goodbye.

10.8. Reading

MIGRANT LABORER

My name is Jambo. Our (my) village is Amkoko. On this journey, I'm coming from Rhodesia. I went there 5 years ago. But now I've decided to return here to my village.

I went to Rhodesia because of the terrible hunger in our village. In Rhodesia I found work on the farm of a European named Jones. I was second foreman. My boss and his wife liked me a lot. They tried to raise my salary so that I would not leave work. But here in the village there is much to do. They called me (home) to become a headsman of the village in the place of my maternal uncle because he is old. Also my family needs a man who can help with various work at home. I'm returning home because of all these things.

REFERENCE GRAMMAR

I. NOUN CLASSES

Nouns in Chichewa are divided into classes. These noun classes are characterized by class prefixes, agreement prefixes, numbers, plural/singular pairings, and some semantic homogeneity of nouns in some classes.

A. CLASS PREFIX

Most nouns in Chichewa consist of a prefix* + a stem, and it is this prefix (the class prefix) which determines the classification of the noun. For example:

		Class Prefix	+	stem
chitsime	'a well' =	chi-	+	-tsime

The class prefix chi- identifies chitsime as a noun in the chi- class (which includes other nouns having the class prefix chi- such as chitseko 'a door', chingwe 'a string', etc.)

For some classes, what is labeled the class prefix is the most general prefix for that class. For example, the mu- class includes nouns having the class prefix mu- and also its variants m- and mw-:

Class Prefix	+	Stem			
mu-	+	-nthu	=	munthu	'person'
m-	+	-lendo	=	mlendo	'guest'
mw-	+	-ini	=	mwini	'owner'

In other classes, there is either no uniform class prefix or the prefix is realized as zero. These classes are referred to by the agreement prefix (AP).

B. NUMBERS AND SINGULAR/PLURAL PAIRINGS

In addition to being identified by a characteristic prefix, noun classes are also numbered, according to a system of classification used by other Bantu languages. For example, the ma- class is also called Class 6, the chi- class is called Class 7, and the zi- class is called Class 8.

---

* Nouns in Class 1a and some nouns in Class 5 and Classes 9 and 10 have a Ø zero realization of their class prefixes (e.g. Class 1a 'katundu' 'luggage' and Class 5 dengu 'basket', and Classes 9 and 10 sukulu 'school'). And Classes 12 and 13 include nouns which consist of two class prefixes (the diminuitive prefix ka- or ti- + a class prefix + a stem):

ka- + m- + -peni = kampeni 'a small knife'
ti- + -zi + -tseko = tizitseko 'small doors'

Many class prefixes identify a noun as being singular or plural. For example, chi- is the singular class prefix for the stem -tsime' (chi-tsime 'a well') and zi- is the plural class prefix for the same stem -tsime (zi-tsime).

Most noun classes are classified in numbered pairs or prefix pairs, with the first item being the singular form and the second being the plural. Chitsime/zitsime would be classified as belonging to the Chi/Zi classes or Classes 7/8. There are eight regular singular/plural pairings of nouns in Chichewa:

Class Numbers	Prefixes	Examples
Classes 1/2	Mu/A (class)	munthu/anthu 'person/people'
Classes 1a/2	Ø[*]/A (class)	bambo/abambo 'father/fathers'
Classes 3/4	Mu/Mi (class)	mudzi/midzi 'village/villages'
Classes 5/6	Li/Ma (agreement/class)	dzina/maina 'name/names'
Classes 7/8	Chi/Zi (class)	chitsulo/zitsulo 'tool/tools'
Classes 9/10	I/Zi (agreement)	njinga/njinga 'bicycle/bicycles'
Classes 12/13	Ka/Ti (class)	kamwana/tiana 'smallchild/children
Classes 14/6	U/Ma (class)	ulalo/maulalo 'bridge/bridges'

Some nouns are irregular; their singular comes from one class pairing and their plural from a different class pairing:

Classes 5/2	Li/A	bwenzi/abwenzi	'friend/friends'
Classes 9/6	I/Ma	tawuni/matawuni	'town/towns'

In the first example, the Class 5 noun bwenzi 'friend' goes to Class 2 for its plural form and agreements while a regular Class 5 noun goes to Class 6. Similarly, the Class 9 noun tawuni 'town', instead of going to Class 10 for its plural form and agreements, goes to Class 6.

Classes 15 (Ku), 16 (Pa), 17 (Ku), and 18 (Mu) have no singular/plural pairings.

---

[*] Ø indicates a (zero) realization of the class prefix for Class 1a nouns.

C. AGREEMENT PREFIX (AP)

Agreement is another characteristic of noun classification in Chichewa. Modifiers (demonstratives, adjectives, possessives) and verbs must agree with the class of the noun with which they are linked. Agreement is marked by an agreement prefix (AP) characteristic of each noun class. The AP is attached to those modifiers and verbs.

For some noun classes, the AP is the same as the class prefix:

Zingwe izi zinali zazitali. 'These strings were long.'

Zingwe 'strings' agrees with other parts of the sentence through the AP zi-, which is identical with the class prefix zi-.

In other noun classes, the AP is different from the class prefix:

Mwamuna wokalamba mmodzi akuŵerenga. 'One old man is reading.'

Mwamuna 'man' agrees with other parts of the sentence, not by the class prefix mu-or mw-, but by other variations of the Class 1 AP (m-, u-, and a-).

In some noun classes, the AP has little or no relationship at all to the class prefix:

Dengu ilo si lodula. 'That basket isn't expensive.'

Dengu 'basket' agrees with other parts of the sentence by means of the AP li- and not by any class prefix.*

D. ITEMS IN NOUN CLASSES

Some noun classes can be generalized according to the types of nouns in the class. For example, Classes 1/2 (Mu/A) are often called the 'people' classes because all of the nouns in them refer to human beings. Class 14 (U) is characterized by the number of abstract nouns included in it (ulemu 'respect', ubwenzi 'friendship', etc.) And Classes 12/13 (Ka/Ti) are called the diminutive classes because they 'diminish' whatever nouns they are prefixed to (kampando 'a small chair', timipando 'small chairs').

---

* Due to lack of a uniform class prefix in Class 5, this class is labeled the li- class after the agreement prefix. Similarly, Classes 9/10 are called the I/Zi classes after their characteristic APs.

NOUN CLASSES IN CHICHEŴA

Class #	Class Prefix	AP	EXAMPLE
1(s)	mu-(m-, mw-)	m-, u- a-	Munthu uyu sadya. 'This man won't eat.' Mlendo wanu wafika. 'Your guest has arrived.' Mwana wawo afuna ndalama.'Their child wants money.'
1a(s)	0	m-,u- a-	Katundu wake ali m'nyumbamo.'His luggage is in the house.' Bambo wanu apita. 'Your father will go.'
2(pl)	a-	a-	Anthu awa sadya. 'These men won't eat.' Alendo anu afika. 'Your guests have arrived.' Ana awo afuna ndalama. "Their children want money.' Akatundu ake ali m'nyumbamo.'His pieces of luggage are in the house.' Abambo anu apita. 'Your fathers have gone.'
3(s)	mu-(m-, mw-)		Munda wanu uli patali. 'Your field is far.'
4(pl)	mi-	i-	Minda yanu ili patali. 'Your fields are far.'
5(s)	0,li-,dz-, ts-,d-,di-	li-	Dzina lake ndi lalitali. 'His name is long.'
6(pl)	ma-	a-	Maina ake ndi aatali. 'His names are long.'
7(s)	chi-	chi-	Chipeŵa chanu ndi chofiira. 'Your hat is red.'
8(pl)	zi-	zi-	Zipeŵa zanu ndi zofiira. 'Your hats are red.'
9(s)	m-,n-,ny-, ng-, 0	i-	Nyali iyi ndi yodula. 'That lamp is expensive.'
10(pl)	m-n-,ny-, ng'-, 0	zi-	Nyali izi ndi zodula. 'Those lamps are expensive.'
There is no class 11 in Chicheŵa			
12(s)	ka-	ka-	Kampandoko kathyoka. 'The small chair is broken.'
13(pl)	ti-	ti-	Timipandoto tathyoka. 'The small chairs are broken.'
14(s)	u-	u-	Udzu uwu wafa. 'This grass is dead.'
6(pl)	ma-	a-	Maukonde ndi atsopano. 'These nets are new.'
15	ku-	ku-	Ndimakonda kuimba kwanu. 'I like your singing.'
16	pa-	pa-	Patebulo pali buku. 'There's a book on the table.'
17	ku-	ku-	Kwawo ndi kuno. 'Their home is here.'
18	mu-	mu-	M'chitsime mulibe madzi. 'There isn't any water in the well.'

II. PRONOUNS

Personal pronouns (I, me, my, mine) in Chicheŵa appear as one of three forms: APs, an emphatic form, and a possessive form.

A. SUBJECT APs

The subject APs for personal pronouns are prefixed to the verb stem. However, personal pronouns do not usually have an expressed referent in the sentence:

AP	+	verb			
Mu- 'you'		-bwera 'will come'	=	Mubwera	'You will come.'

AP	Example
Ndi- 'I'	Ndiphunzira. 'I will study.'
U-* 'you' (singular/familiar)	Ukugwira ntchito. 'You are working.'
A- 'he, she'	Amakhala pano. 'He/She lives here.'
Ti- 'we'	Tikudikira. 'We are waiting.'
Mu- 'you' (plural/respect)	Munadwala. 'You were sick.'
A- 'they'	Adzathandiza. 'They will help.'

* Singular forms of pronouns such as u- (You) are used infrequently and then only in referring to young people or very close friends. It is more common (and preferable) to use plural and therefore respectful forms of pronouns such as mu- when referring to people.

B. OBJECT PREFIXES (OPs)

There are also verbal prefixes for pronoun objects. These object prefixes (which are placed after the T/A prefix before the verb root) vary in some instances from the corresponding subject APs:

Subject AP	+	T/A	+	Object OP	+	VR	+	VS		
A- 'he'		-na- (past)		-mu- 'him'		-on- 'see'		-a	=	'He saw him.'

OP	Example	
-ndi- 'me'	Mphunzitsiyo anandiona.	'The teacher saw me.'
-ku- 'you' (s./fam)	Mphunzitsiyo anakuona.	'The teacher saw you.'
-mu-, -m'-(him,her)	Mphunzitsiyo anamuona.	'The teacher saw him/her.'
-ti- 'us'	Mphunzitsiyo anationa.	'The teacher saw us.'
-ku..-ni 'you' (plural/respect)	Mphunzitsiyo anakuonani.	'The teacher saw you.'
-wa- 'them'	Mphunzitsiyo anawaona.	'The teacher saw them.'

C. EMPHATIC PRONOUNS

The emphatic form of personal pronouns is used for emphasizing the subject of a sentence, for marking the subject of the verb ndi 'be', (whether it is emphasized or not) and for objects of prepositions and other particles.

1. Don't confuse emphatic forms with APs. Emphatic forms may precede the AP to emphasize the identity of the subject, but they are optional:

Emphatic Pronoun		AP	+	-kupita
Ine	'I, me'	ndi-	+	-kupita.=Ine, ndikupita.'As for me, I'm going.'
Iwe	'you'	u-	+	-kupita.=Iwe, ukupita. 'As for you, you are going.'
Iye	'he/she, 'him/her'	a-	+	-kupita.=Iye, akupita. 'As for him/her, he/she is going.'
Ife	'we/us'	ti-	+	-kupita.=Ife, tikupita. 'As for us, we are going.'
Inu	'you'	mu-	+	-kupita.=Inu, mukupita.'As for you, you're going.'
Iwo	'they, them'	a-	+	-kupita.=Iwo, akupita.'As for them, they are going.'

2. With a pronoun subject, ndi 'be' requires a subject marker. The emphatic forms of personal pronouns are used for this purpose instead of APs. But note that emphatic forms follow ndi and are often merged with it. (Remember an AP always precedes its verb stem):

Ndi'be'	+	emphatic pronoun	Example	
Ndi	+	ine	= Ndine mphunzitsi.	'I am the teacher.'
Ndi	+	iwe	= Ndiwe wophunzira.	'You are a student.'
Ndi	+	iye	= Ndiye Mzungu.	'He/She is a European.'
Ndi	+	ife	= Ndife abwenzi.	'We are friends.'
Ndi	+	inu	= Ndinu alendo.	'You are guests.'
Ndi	+	iwo	= Ndiwo alimi.	'They are farmers.

3. Emphatic forms of personal pronouns are used as objects of prepositions and other particles. The emphatic pronoun may merge with the preceding preposition or particle:

Preposition/ Particle	+	Emphatic Pronoun		Example
na- 'with'	+	ine 'me'(nane)	=	Adzabwera nane. 'He'll come with me.'
patsogolo pa 'in front of'	+	iwe 'you'	=	Ndikukhala patsogolo pa iwe. 'I'm sitting in front of you.'
pa 'by'	+	ife 'us'	=	Ngozi inaonedwa pa ife. 'An accident was seen by us.'

D. POSSESSIVE PRONOUNS

Personal pronouns also have possessive forms (my, mine, your, yours, etc.). These possessive pronouns are stems which agree with noun referents by means of an associative prefix (AP + 'a' of association):

Noun	AP	+	-a-	+	Possessive Stem		
dzina	li-	+	-a-	+	-nga 'my/mine'	=	dzina langa 'my name' (li- + -a- = la)
mabuku	a-	+	-a-	+	-ko 'your/yours'	=	mabuku ako 'Your books' (a- + -a- = a-)
chala	chi-	+	-a-	+	-ke 'his/her/hers'	=	chala chake 'his/her finger' (chi- + -a- = cha-)
nyumba	i-		-a-	+	-thu 'our/ours'	=	nyumba yathu 'our house' (i- + -a- = ya-)
zipeŵa	zi	+	-a-	+	-nu 'your/yours'	=	zipeŵa zanu 'your hats' (zi- + -a- = za-)
mphaka	u-	+	-a-	+	-wo 'their/theirs'	=	mphaka wawo 'their cat'

III. VERBS

The verb in Chicheŵa is characterized by an assembly pattern of a number of bound parts, (that is parts which never occur on their own.) Various prefixes and suffixes are attached to the verb root to mark subject, object, tense/aspect, negation etc. A verb construction may be only a verb stem or it may include the subject and object as well (Dikira! 'Wait!'/ Ndinamudikira. 'I waited for him.') In fact, a verb can give so much information that a statement in Chicheŵa may consist of only the verb.

There exists an inter-relationship among the verbal prefixes and suffixes which determines the parts that can appear together in a particular verb construction. For example, all verbs which form their negatives with the prefix -sa- take final vowel suffix -e:

musapite 'Please don't go!/'You shouldn't go.'

asanachoke, tifuna kumuona. 'Before he leaves, we want to see him.'

A. REGULAR AND IRREGULAR VERBS

In Chicheŵa, regular verbs are those verbs which

1) end in final vowel -a or -e and
2) can have a tense/aspect prefix. (T/A).

Most verbs in Chicheŵa are regular by this definition: -pita 'go', -bwera, 'come' -tsala 'stay', -seŵera 'play', etc...

Irregular verbs in Chicheŵa do not satisfy either one or both of the above requirements. For example, the verb kuti 'to say' can have a T/A prefix but it can not end in either -a or -e; -yenera 'should/ought to' ends in -a but it can never have a T/A prefix in its construction.

The following is a list of some of the irregular verbs in Chicheŵa:

-li/ndi	'be'
-li ndi	'have'
Pali/Muli? Kuli	'There is/are'
-yenera	'should/ought to'
-tani?	'do what/say what?
-tha	'can/be able'
-ngathe	'can/be able'
-ti	'say'
-tere/-tero	'say/do this, say/do that'

For a full explanation of -li/ndi -li ndi, and Pali/Kuli/Muli, see the Verb Review after Lesson 8.

B. A/C-T-O-R-S

The verbal assembly line (or pattern) can be summarized by the acronym A/C-T-O-R-S, and it is a useful guide to remembering how the component parts of the verb are arranged:

A/C These letters represent the agreement (or concordial) prefix that is attached to the verb and refers to the pronoun or class of the noun subject. All verb forms except the imperative (with the understood subject 'you' Pita! 'Go!')

AP   AP
Ndi-ku-lemb-a 'I'm writing.'/Aphunzitsi a -ku-lemb-a 'The teacher is writing.'

T This letter represents the tense/aspect marker which indicates time or aspect in reference to the meaning of the verb root. Some verb forms have a zero 0 for their tense/aspect prefix; others have a double prefix. These T/A prefixes always occur after the agreement prefix.

Prefix -(li) ku-

Some of the major T/A prefixes are: present progressive/continuous'. This is a double prefix consisting of -li 'be' and ku- of the infinitive 'be...ing':

AP   T/A
Ti - liku - dy-a tsopano. 'We are eating now.'

-ma-'present/future habitual and past habitual'. Habitual aspects can be either present/future 'usually' or past 'used to'. In Chichewa, both aspects are handled by the prefix -ma-, distinguished by a high-tones AP in the present/future habitual and a low-toned AP in the past habitual:

AP T/A   AP T/A
A-ma-lemb-a. / A-ma-lemb-a.
'He usually writes.' 'He used to write.'

-na-/ 'simple past'. These T/A prefixes are dialectal equivalents indicating
-da- the past action or state:

AP T/A   T/A
Mu-na - bwer-a. / Mu-da-bwer-a.
'You came'   'You came'

-a- 'perfect' The perfect T/A prefix appears with both stative verbs (to indicate a present state) and action verbs (to indicate a recently completed action):

AP T/A   AP T/A
Nd-a-dwal-a   /   Nd-a-wereng-a
'I am sick.'   'I have read.'

Prefix

-naliku- 'past progressive/continuous'. This is a combination of the remote past T/A -na- and the progressive -liku- to indicate a progressive action in the past:

AP T/A
A-naliku-seŵer-a. 'He was playing.'

-dza- 'distant future.' This T/A prefix indicates a future action or state which may be as soon as tomorrow or far into the future:

AP T/A
Ti-dza-gwir-a ntchito. 'We will work.'

-Ø- 'immediate future'. The immediate future is indicated by a zero Ø T/A prefix (in the pattern of an AP + verb root + final -a). It refers to an action or state as soon as today or tomorrow or soon in a relative sense).

AP T/A
A-Ø-imb-a 'He will sing.'

-Ø- 'imperative'. The imperative verb experiencing a command or a request) is also indicated by a zero Ø tense/aspect prefix in a pattern of a zero AP + verb root + -a:

Loŵ-a 'enter!' Loŵ-a-ni 'enter!'
(singular,informal) (plural/respectful)

-Ø- 'subjunctive'. The subjunctive verb has a zero Ø T/A prefix in the pattern of an AP + verb root + -e to mean a polite request in the sense of 'should':

AP T/A
Ti-Ø-yamb-e 'Let's begin'/'We should begin.'

-nga- 'permission/possibility'. This T/A prefix indicates permission or possibility in the sense of 'may' or 'can':

AP T/A T/A
Ndi-nga-chok-e 'May I leave?'/ A-nga bwere posachedwa.
'He may come soon.'

-ta- 'after'. This T/A prefix indicates that one action or state occurred after another. It appears in one of two verbs in the sentence:

AP T/A
Ti-ta-fik-a tinadya. 'After we arrived, we ate.'

-sana- 'before'. This tense/aspect prefix is composed of the negative prefix -sa- and the past tense/aspect prefix -na- to indicate something 'before' or 'not yet occurred': It appears in one of two verbs in the sentence:

AP T/A
Mu-sana-bwer-e, muyenera kundifunsa.
'Before you come, you should ask me.'

-ka-
-kadza-
-kana-
-kada-

'if/when'. The T/A -ka- expresses 'when' or 'if' in one verb whose result is expressed in the second verb. -ka- may appear with or without an accompanying T/A prefix:

AP T/A
A-ka-bwera-, nditsala. 'If he comes, I'll stay.'

AP T/A
Mu-kadza-gwir-a ntchito, mudzapeza ndalama zambiri.
'If you will work, you'll earn a lot of money.'

AP T/A AP T/A
A-kana-phunzir-a, a-kana-khoz-a mayeso.
'If he had studied, he would have passed the exam.'

In the past conditional with -kana/-kada-, the T/A prefixes appear in both verbs of the sentence.

-daka- 'still'. The compound T/A -daka- expresses 'still' to describe a state or action that is continuing or going on:

AP T/A AP T/A
A-daka-dwal-a 'He's still sick.'/A-daka-dikir-a
'He's still waiting.'

O - This letter represents the object prefix (OP) that marks the pronoun object or referring to the class of the noun object. Pronoun OPs are required, but those representing noun objects are emphatic and optional. The reflexive verb prefix -dzi- is also an OP which indicates that the subject and object are the same person.

AP T/A OP
A-na-ndi-thandiz-a
'He helped me.'

AP T/A OP
Buku ndi-ku-li-wereng-a
'I'm reading (it) the book.'

AP T/A OP
Mu-ku-dzi-meny-a
'You're hitting yourself.'

R - This letter represents the verb root, the base form without and prefixes or suffixes:

AP T/A OP R
Ndi-na-mu-thandiz-a 'I helped him.'

S - This letter represents the verb suffix, the ending of the verb after the verb root. All regular verbs and in a final vowel end in a suffix -a or -e. Negative past verbs, subjunctive verbs, verbs with the T/A prefixes -sana- 'before' and -nga- 'may/can' end their verb stems in -e; all other verb forms end their stems in -a:

AP T/A OP R S
Ti-na-mu-on-a
'We saw him.'

AP T/A-OP R S
Si-ti-na-mu-on-e
'We didn't see him.'

AP T/A OP R S
Ndi-na-wa-funs-a
'I asked them.'

AP R S
Mu-bwer-e
'You should come.'

There are some additional suffixes which can appear between the verb root and the final vowel suffix:

-DW- 'passive voice' This suffix makes the verb passive 'be found' while also making the patient the subject and the agent the object of the particle ndi.

S
Ndalama zanu zi-na-peze-dw-a ndi ana awo.
'Your money was found by those children.'

-K- 'stative' This suffix makes the verb describe a state with the Patient as subject.

S
Mapiri aja a-ma-one-k-a. 'Those mountains are usually visible.'

-R- 'applied' This suffix (meaning 'to, for, from') allows the verb to accommodate an object (usually indirect):

S
A-na-ti-tenge-r-a nsima. 'They brought us nsima.'

-TS- 'causative' This suffix indicates an action 'made or caused to happen':

-AN- Ti-na-ku-dabwi-$\overset{S}{\underline{ts}}$-a 'We surprised you.'

'reciprocal' This suffix expresses the idea of doing something 'together or to each other':

Ti-na-lankhul-$\overset{S}{\underline{an}}$-a 'We talked to each other.'

A/C-T-O-R-S is only a general guideline for the order of placement of the component parts of the verb. All verb constructions do not have to have an object prefix and some verb forms have a 0 in their AP slot (positive imperative) or 0 in their T/A slot (imperative, subjunctive, immediate future). Moreover, there are other verbal prefixes and suffixes which can appear in addition to the basic such as A/C-T-O-R-S pattern. Nevertheless, this pattern is useful as a basis for comprehending the verb structure in Chichewa.

POSITIVE VERB FORMS

	AP	T/A	OP	VR	S	VS	Example
Present/Future Progressive	yes	-liku-	0	yes	0	-a	Ndilikumwa. 'I'm drinking.'
Habitual	yes	-ma-	0	yes	0	-a	Mumapita. 'They usually go.' Mumapita. 'They used to go.'
Perfect	yes	-a-	0	yes	0	-a	Wachedwa. 'He/She is late.'
Past	yes	-na- -da-	0	yes	0	-a	Anaseŵera. Adaseŵera. 'They played.'
Past Progressive	yes	-naliku-	0	yes	0	-a	Ndinalikudikira. 'I was waiting.'
Distant Future	yes	-dza-	0	yes	0	-a	Tidzachoka sabata lamaŵa. 'We'll leave next week.'
Imperative	0	0	0	yes	0	-a	Loŵa. 'Enter'
Subjunctive	yes	0	0	yes	0	-e	Musaŵerenge. 'Please don't read/You shouldn't read'
Permission/ Possibility	yes	-nga-	0	yes	0	-e	Angabwere. 'He may come.'
'After'	yes	-ta-	0	yes	0	-a	Titalankhulana, tinachoka. 'After we talked, we left.'
'Before'	yes	-sana-	0	yes	0	-e	Ndisanaphunzire, ndinaseŵera mpira. 'Before I studied, I played ball.'
'When/If'	yes	-ka-	0	yes	0	-a	Akabwera nditsala. 'When/if he comes, I'll stay.'
'If' conditional	yes	-kada- -kana-	0	yes	0	-a	Akadapita, akadamuona. 'If he had gone, he would have seen her.'
'still'	yes	-daka-	0	yes	0	-a	Adakagona. 'He's still sleeping.'

POSTIVE VERB FORMS (CONTINUED)

	AP	T/A	OP	VR	S	VS	Example
Passive	yes	yes	yes	yes	-idw -edw	-a	Ngozi inaonedwa naye. 'The accident was seen by him.'
Stative	yes	yes	0	yes	-ik- -ek-	-a	Nyumba yanu imaoneka. 'Your house is visible.'
Applied	yes	yes	(yes)	yes	-ir- -er-	-a	Ndikuphikira. 'I will cook for you.'
Causative	yes	yes	yes	yes	-its- -ets-	-a	Anandigwetsa. 'They made me fall.'
Reciprocal	yes	yes	0	yes	-an-	-a	Akuvutana. 'They are quarreling together.'
Reflexive	yes	yes	-dzi-	yes	0	-a	Mwadzicheka. 'You've cut yourself.'

Other verbal affixes and verb expressions:

Negative Verb Forms

There are four ways to make verbs negative.

1) Si- 'not' is the most common negative prefix, appearing before the AP of most verbs (or replacing the verb in the case of ndi 'be'):

   Sindidzadikira. 'I won't wait.'
   Sali bwino. 'He's/She's/They're not well.'
   (si + a = sa)

   Si mkazi wanga. 'She's not my wife.'

2) -sa- is the negative prefix for subjunctive verbs, imperatives, and the expression 'before/not yet' -sana-; -sa- appears immediately after the AP in the T/A slot:

   Tisapite. 'We shouldn't go./Let's not go.'
   Musabwere. 'Please don't come.'
   Asanachoke, adya. 'Before they leave, they will eat.'

3) The negative suffix -be 'be without' is used exclusively with the verb -li (with present and past T/As) in the expressions -li ndi 'have' and Pali/Kuli/Muli 'there is/are':

   Alibe galimoto. 'He doesn't have a car.'
   Munalibe ana m'chipindamo. 'There weren't any children in that room'

4) -panda 'be without' is a verb stem used to form the negative of verbs with the -ka- double T/A prefix. -ka- and its accompanying T/A appears in the T/A slot of -panda which is followed by the infinitive form of the main verb:

   Tikapanda kugona, tidzatopa mawa.
   'If we don't sleep we'll be tired tomorrow.'

   Mukanapanda kufulumira, mukanachedwa.
   'If we don't hurry, we'll be late.'

NEGATIVE VERB FORMS

Si-	+ AP	+ -sa-	+ T/A +	verb root+	vowel suffix	+ -be	Infinitive	Example
Si-	yes	0	-liku-	yes	-a	0	0	Sindikupita. 'I'm not going.'
Si-	yes	0	-na-	yes	-e	0	0	Sitinatsale 'We didn't stay.'
Si-	0	0	0	0	0	0	0	Si Chikondi. 'It's not Chikondi.'
0	yes	-sa-	-na-	yes	-e	0	0	Sanachoke, anadya. 'Before he left, he ate.'
0	yes	-sa-	0	yes	-e	0	0	Musaloŵe. 'Please don't enter.'
0	yes	-sa-	0	yes	-e	0	0	Asalire. 'He shouldn't cry.'
0	yes	0	0	-li	0	-be	0	Mulibe galimoto. 'You don't have a car.'
0	Pa-	0	-na-	-li-	0	-be	0	Panalibe nthaŵi. 'There wasn't time.'
0	yes	0	-ka-	-pand-	-a	0	yes	Tikapanda kugona, tidzatopa. 'If we don't sleep we'll be tired tomorrow.'
0	yes	0	-kada-	-pand-	-a	0	yes	Mukadapanda kufulumira, mukadachedwa. 'If we don't hurry, we'll be late.'

IV. MODIFIERS

Modifiers of noun describe, specify, qualify, and limit the meaning of those nouns. Modifiers include demonstratives, possessives, numbers, some question words, adjectives, verbs and even other nouns. In Chicheŵa these modifiers follow nouns and they agree with their nouns by various types of agreement prefixes.

There are five types of modifiers in Chicheŵa differentiated by their form of agreement:

1) AP + modifier stem

Modifiers of this type take only the AP of their nouns in agreement. Some examples are the affinity demonstrative -no, the shared information demonstrative -ja, the question stems -ngati? 'how many?' and -ti 'which?', number stems -tatu 'three', the relative stem -mene 'which, that, who', and the stem -ina 'other, some, another'. (For a fuller discussion of these modifiers see Lesson 5A for the -no and -ja demonstratives, Lesson 6A for numbers, -ngati, -ti, and -mene, and Lesson 7A for -ina).

Class #	noun	AP	+ modifier	Example
1/1a	mwana	u-	-ja	mwana uja 'that child'
	galu	u-	-ina	galu wina 'another dog'
2	anthu	a-	-ngati	anthu angati 'how many people?'
3	mpeni	u-	-mene	mpeni umene 'the knife which'
4	mitengo	i-	-sanu	mitengo isanu 'five trees'
5	dziko	li-	-no	dziko lino 'this country'
6	makasu	a-	-ja	makasu aja 'the/those hoes'
7	chaka	chi-	-no	chaka chino 'this year'
8	zaka	zi-	-ngati	zaka zingati? 'How many years?'
9	nyumba	i-	-ti	nyumba iti? 'which house?'
10	nthaŵi	zi-	-na	nthaŵi zina 'some times'
12	kamwana	ka-	-mene	kamwana kamene 'the small child who'
13	timadengu	ti-	-nayi	timadengu tinayi 'four small baskets'
14	ukonde	u-	-ti	ukonde uti? 'which net?'
15	kuimba	ku-	-ja	kuimba kuja 'that singing'
16	pamsika	pa-	-mene	pamsika pamene 'at the market where'
17	kumudzi	ku-	-ti	kumudzi kuti? 'to which village?'
18	m'nyumba	mu-	-no	m'nyumba muno 'in this room'

2) AP + A + modifier

Modifiers of this type combine the AP of their nouns with the 'a' of association to create an 'associative form'. Some modifiers which take this associative form as a prefix are the question stem -nji 'what?'. possessive stems (e.g. -nu 'your/yours'), and qualifiers (e.g. -mbiri 'much, many'). Noun-derived modifiers (e.g. -a nzeru 'intelligent') take the associative form disjunctively (separately) and not as a prefix. (For a fuller discussion of these modifiers, see Lesson 9 A).

Class #	Noun	AP	+ a	+ modifier	Example
1/1a	mlendo	u-	-a-	-nu	mlendo wanu 'your guest'
	bambo	u-	-a-	-ke	bambo wake 'his father'
2	alimi	a-	-a-	-mbiri	alimi ambiri 'many farmers'
3	mphika	u-	-a-	-tsopano	mphika watsopano 'a new cooking pot'
4	midzi	i-	-a-	-mbiri	midzi yambiri 'many villages'
5	dengu	li-	-a-	-nga	dengu langa 'my basket'
6	maluŵa	a-	-a-	-bwino	maluŵa abwino 'good flowers'
7	chitseko	chi-	-a-	nsungwi	chitseko cha nsungwi 'a bamboo door'
8	zitsulo	zi-	-a-	-chabe	zitsulo zachabe 'worthless tools'
9	mfumu	i-	-a-	nzeru	mfumu ya nseru 'a wise chief'
10	nyali	zi-	-a-	-nji	nyali zanji? 'what lamps/lights?'
12	kagalu	ka-	-a-	-thu-	kagalu kathu 'our small dog'
13	timiyala	ti-	-a-	-mbiri	timiyala tambiri 'many small stones'
14	ufa	u-	-a-	mtedza	ufa wa mtedza 'groundnut flour'
15	kulemba	ku-	-a-	-nu	kulemba kwanu 'your writing'
16	patebulo	pa-	-a-	-wo	patebulo pawo 'on their table'
17	kuofesi	ku-	-a-	-ke	kuofesi kwake 'to his office'
18	m'thumba	mu-	-a-	-nu	m'thumba mwanu 'in my pocket'

3) AP + -a- + AP + Modifier Stem

Modifiers of this type have a double prefix: the 'associative form' (AP + -a-) and the AP. The only modifiers which take this agreement are adjectival Stems such as -tali 'long/tall', and -kulu 'big'. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative Form	+	AP	=	Double Prefix	Example
1	wa-	+	m-	=	wam-	Mwana wake wamkazi wadwala. 'His daughter is ill.'
1a	wa-	+	m-	=	wam-	Galuyu ndi wamkulu. 'This dog is big.'
2	a-	+	a-	=	aa-	Ana ake aamuna adwala. 'His sons are sick.'
						Agaluwa ndi aakulu. 'These dogs are big.'
3	wa-	+	u-	=	wau-	Ndinaona mtengo waufupi. 'I saw a short tree.'
4	ya-	+	i-	=	yai-	Ndinaona mitengo yaifupi. 'I saw some short trees.'
5	la-	+	li-	=	lali-	Mumpatse khasu laling'ono. 'Give him a small hoe.'
6	a-	+	a-	=	aa-	Mumpatse makasu aang'ono. 'Give him the small hoes.'
7	cha-	+	chi-	=	chachi-	Titsegule chitseko chachikulu. 'Let's open the big door.'
8	za-	+	zi-	=	zazi-	Titsegule zitseko zazikulu. 'Let's open the big doors.'
9	ya-	+	i-	=	yai-	Anandipatsa njinga yaing'ono. 'He gave me a small bike.'
10	za-	+	zi-	=	zazi-	Anandipatsa njinga zazing'ono. 'He gave me the small bikes.'
12	ka-	+	ka-	=	kaka-	Kagalu kakang'ono kadwala. 'The small dog is sick.'
13	ta-	+	ti-	=	tati-	Tiagalu tating'ono tadwala. 'The small dogs are sick.'
14	wa-	+	u-	=	wau-	Anamanga ulalo wautali. 'He built a long bridge.'
16	pa-	+	pa-	=	papa-	Ndinaika bukulo patebulo papang'ono. 'I put that book on a small part of the table.'
17	kwa-	+	ku-	=	kwaku-	Tikupita kuphiri kwakutali. 'We're going to a tall mountain.'
18	mwa-	+	mu-	=	mwamu-	Ali m'chipinda mwamung'ono. 'He's in the small room.'

4) AP + the perfect T/A verb (-a- + verb stem)

Modifiers of this type combine the AP with the perfect T/A -a- and a verb stem. The modifiers in this category are those with the verb stems -tha 'finish' as in the expression 'last month' and -pita 'go' as in the expression 'five days ago'. (For a full discussion of these modifiers see Lesson 11 A.)

		Perfect		
noun phrase	AP+T/A		+ verb stem	
mwezi	u-	-a-	-tha	mwezi watha 'last month'
miyezi isanu	i-	-a-	-pita(yo)	miyezi isanu yapitayo 'five months'
masiku anayi	a-	-a-	-pita(wo)	masiku anayi apitawo 'four days ago'
sabata	li-	-a-	-tha	sabata latha 'last week'
masabata atatu	a-	-a-	-pita(wo)	masabata atatu apitawo 'three weeks ago'
chaka	chi-	-a-	-tha	chaka chatha 'last year'
zaka ziŵiri	zi-	-a-	-pita(zo)	zaka ziŵiri zapitazo 'two years ago'

5) AP + -a- + -ku- + Modifier stem

Modifiers of this type combine the associative form (AP + -a-) and the Cl. 15 (infinitive) prefix ku- to form a verbal modifier prefix (VMP). A sound change occurs in this combination as the -k- is dropped and the vowels merge to form -o-. (For a full discussion of these modifiers, see Lesson 11 A).

Class No.	Associative Form	+	ku-	=	Verbal Modifier Prefix	Example
1	wa-	+	ku-	=	wo-	Mnyamata wodwala ali m'chipatala. 'The sick boy is in the hospital.'
1a	wa-	+	ku-	=	wo-	Galu wokalamba wagona. 'The old dog is asleep.'
2	a-	+	ku-	=	o-	Anyamata odwala ali m'chipatala. 'The sick boys are in the hospital.'
						Agalu okalamba agona. 'The old dogs are asleep.'
3	wa-	+	ku-	=	wo-	Ndinaona mtengo wokalamba. 'We saw an old tree.'
4	ya-	+	ku-	=	yo-	Ndinaona miyala yochuluka. 'We saw numerous rocks.'
5	la-	+	ku-	=	lo-	Tsiku loyamba linali labwino. 'The first day was good.'
6	a-	+	ku-	=	o-	Masiku oyamba anali abwino. 'The first days were good.'
7	cha-	+	ku-	=	cho-	Safuna kugula chinthu chothyoka. 'He doesn't want to buy a broken thing.'
8	za-	+	ku-	=	zo-	Anagula zinthu zochuluka. 'He bought numerous things.'
9	ya-	+	ku-	=	yo-	Tidzakhala nthaŵi yokwanira. 'We'll have enough time.'
10	za-	+	ku-	=	zo-	Anaona nsomba zochepa. 'He saw few fish.'
12	ka-	+	ku-	=	ko-	Kamwana komaliza sikanadye. 'The last small child didn't eat.'
13	ta-	+	ku-	=	to-	Tiana tomaliza sitinadye. 'The last small children didn't eat.'
14	wa-	+	ku-	=	wo-	Sindinagule ufa wokwanira 'I didn't buy enough flour.'
15	kwa-	+	ku-	=	ko-	Kuŵerenga kokwanira sikunachitike. 'Sufficient reading wasn't done.'
16	pa-	+	ku-	=	po-	Paphiri ndi pozizira. 'It's cold on the mountain.'
17	kwa-	+	ku-	=	ko-	Kunyanja ndi kotentha. 'It's hot at the lake.'
18	mwa-	+	ku-	=	mo-	M'nyumba momaliza munalibe anthu. 'In the last house there was no one.'

IV. ADVERBS OF MANNER

Adverbs of manner tell how or in what manner something was done (e.g. 'well', 'slowly', 'lazily'). These adverbs come in three forms:

1) Some adverbs are base forms with no prefix:

msanga - 'quickly'
bwino - 'well'

2) Some adverbs are made from nouns. They are formed by attaching the Class 17 associative form mwa-(AP Mu- + -a- of association) to the noun; these adverbs express the idea that something is done 'in the manner of':

Associative Form + Noun (in the manner of intelligence)
mwa- nzeru 'intelligent' = mwanzeru 'intelligently'
mwa- ulemu 'respect' - mwaulemu 'respectfully/politely'

3) Some adverbs are made from verbs. They are formed by attaching the Class 17 verbal modifier prefix mo-(the AP mu- + the infinitive prefix ku-) to the verb stem; these adverbs express the idea of something done 'in the manner of being...':

VMP + Noun
mo- -nyada 'be proud' = monyada 'proudly'(in the manner of being proud)'
mo- -kondwa 'be happy' = mokondwa 'happily' (in the manner of being happy)

	mu-	-ku-	-a-	Stem	Example
NOUNS	mu-	0	-a-	ulesi	Amagwira ntchito mwaulesi; 'He works lazily.'
				chitsiru	Amakhala mwachitsiru. 'He lives foolishly'
VERB STEMS	mu-	-ku-	0	-fulumira	Anathamanga mofulumira. 'He ran quickly.'
				-kwiya	Musalankhule mokwiya. 'Don't speak angrily.'

VOCABULARY LIST

A

a-	'he/she/they'
a-	a prefix showing respect(as aBanda'Mr. Banda')
-a	'of'
-a-	perfect T/A prefix
Afilika	Africa'
aizi	'ice'
aka/ako	'the, this/that'
-ake	'his/her/hers'
-ako	'your/yours' (singular/familiar)
akuluakulu(2)	'elders'
ali yense	'everyone'
Ameleka	'America'
amene	'the one/ones who'
-an-	'each other/together' (reciprocal verb suffix)
-anga	'my/mine'
-anu	'your/yours'(plural, respectful)
anyenzi	'onions'
apa/apo	'the, this(here)/that (there)' (for Cl. 16 nouns)
-apita	'ago'
-atha	'last'
-athu	'our/ours'
awa/awo	'the, these/those' (for Cl.2 and 6 nouns)
-awo	'their/theirs'
-a yani?	'whose?'
azibambo(2)	'Sir, father (polite)'
azimayi(2)	'ma'am, mother (polite)'

B

-ba	'steal' -bedwa 'be stolen' -bera 'steal for'
-badwa	'be born'
bambo/abambo(1a/2)	'sir, father/fathers, man/men'
banja/mabanja(5/6)	'family/families'
banki/mabanki(5/6)	'bank/banks'
basi	'that's all/That's enough./Stop!/just'
-be	'be without/not'
bedi/mabedi(5/6)	'bed/beds'
belu/mabelu(5/6)	'bell/bells'
bi	'darkness'
bingu/mabingu	'thunder'
-biriŵira	'be green'
bodza/mabodza(5/6)	'a lie/lies'
boma(5)	government offices (originally 'fort')
bowa/abowa(1a/2)	'mushroom/mushrooms'
-budula	'cut off'/'eat off' -budulidwabudulidwa 'be eaten completely' kabudula 'shorts'
buku/mabuku(5/6)	'book/books'
buledi/mabuledi(5/6)	'breads/breads'
buleki/mabuleki(5/6)	'brake/brakes'
-buluu	'blue'
bwana/abwana(1a/2)	'boss, bosses'
bwanji?	'how?/how much?'
bwenzi/abwenzi(5/2)	'friend/friends'
-bwera	'come' -bwereka 'borrow/lend' -bwerera 'return' -bweretsa 'bring back' -bwereza 'repeat'
bwino	'well, o.k., all right' -bwino 'good' bwinobwino 'gently, carefully'

-bzala	'plant'; also -bzyala/dzala -bzala ufa 'plant flour' = 'lie'

C

-cha	'be light'
chabe (7)	'nothing' -a chabe 'worthless'
Chabwino	'Fine, O.K., All right'
chaka/zaka(7/8)	year/years
chakudya/zakudya(7/8)	'food/foods' chakudya cha m'mawa: breakfast chakudya cha masana: lunch chakudya cha madzulo: dinner/supper
chala/zala(7/8)	'finger/fingers'
chambo(7)	'a type of fish found in Lake Malawi'
changu(7)	'haste/dilligence'
-chapa	'wash (clothes)'
-chedwa	'be late' -chedwetsa 'make late'
-cheka	'cut'
chemwali/achemwali(1a/2)	'girl/girls' 'sister/sisters'
-chepa	'be few/little'
-cheta	'be quiet'
-cheza	'chat'
-chi-/-zi-	'it/them' (object prefixes for Cl. 7/8 nouns.
chibale(7)	brotherhood
chibenthu/zibenthu(7/8)	'piece/pieces'
chibodo/zibodo(7/8)	'chicken leg/legs'
chibwana(7)	'childishness'
chibwenzi(7)	'friendship'
chifukwa/zifukwa(7/8)	'because, reason/reasons' chifukwa cha 'because of' chifukwa chiyani 'why?'
chifuwa/zifuwa(7/8)	'chest/chests'

chigawo/zigawo(7/8)	'plot/plots, term/terms'
chikasu(7)	'yellow, ginger root'
chikhiristu	'Christian'
chikhulupiriro/zikhulupiriro (7/8)	'hope/hopes'
chikondi(7)	'love'
chikuku(7)	'measles'
chikumba(7)	'skin'
chikwa/zikwa(7/8)	'baskets for storing rice, beans, or leaves'
chikwanje/zikwanje(7/8)	'bush knife/knives'
chilango/zilango(7/8)	'punishment/punishments'
chilankhulo/zilankhulo(7/8)	'language'languages'
chilala/zilala(7)	'drought/droughts'
chilala(7)	'drought'
chilendo(7)	'strangeness, in the manner of a stranger'
chilimwe(7)	'hot season'
chilonda/zilonda(7/8)	'sore/sores'
chimanga(7)	'maize (corn)'
chimbudzi/zimbudzi(7/8)	'latrine/latrines' 'toilet/toilets'
chimodzimodzi	'the same'
chimpando/zimipando(7/8)	'big chair/chairs'
chimwemwe (7)	'happiness'
chinangwa(7)	'cassava'
-chinayi	'fourth'
chinenedwe(7)	'Language/grammar'
chinfine(7)	'a cold'
chingoni(7)	'the language of the Ngoni people'
chingwe/zingwe(7/8)	'string/strings'
chinthu/zinthu(7/8)	'thing/things'

chinyezi(7)	'humidity'
chipande/zipande(7/8)	'wooden spoon/spoons'
chipando/zipando(7/8)	'gourd/gourds'
chipangizo/zipangizo(7/8)	'building material/materials'
chipani(7)	'party (political)'
chipatala/zipatala(7/8)	'hospital/hospitals'
chipatso/zipatso(7/8)	'fruit/fruits'
chiperone(7)	'fierce storm'
chipeŵa/zipeŵa(7/8)	'hat/hats'
chipinda/zipinda(7/8)	'room/rooms'
chipupa/zipupa(7/8)	'wall/walls'
-chira	'recover' -chiritsa 'cure'
chirere/zirere(7/8)	'groundnut field/fields'
-chisanu	'fifth'
chisakasa/zisakasa(7/8)	'shed/sheds'
chisisira(7)	'dusk'
chisoni(7)	'sadness'
-chita	'do'
-chitatu	'third'
chitenje/zitenje(7/8)	'wrap around cloths'
-chitira umboni	'witness'
chithunzi/zithunzi(7/8)	'picture/pictures'
chitseko/zitseko(7/8)	'door/doors'
chitsime/zitsime(7/8)	'well/wells'
chitsulo/zitsulo(7/8)	'tool/tools'
chitumbuka(7)	'the Tumbuka language'
chiŵeto/ziŵeto(7/8)	'livestock/many kinds of livestock'
-chiŵiri	'second'
Chiyambi(7)	'origin'

chiyani	'what?'
-chiza	'heal'
chobisa/zobisa(7/8)	'secret/secrets'
chofunda/zofunda(7/8)	'bedding/beddings'
-choka	'go away/leave' -chokera 'come from, depart from'
cholembera/zolembera(7/8)	'pen/pens'
cholinga/zolinga(7/8)	'aim/aims'
chonchi/choncho	'like this/that'
choona/zoona(7/8)	'truth/truths'
chovala/zovala(7/8)	'an article of clothing/clothes'
chovundikira/zovundikira(7/8)	'cover/covers'
chovuta/zovuta(7/8)	'problem/problems'
-chuluka	'be numerous/plenty'
chuma(7)	'wealth, finances'

D

-da	'be dark'
-da-	past T/A prefix (also -na-)
-dabwa	'be surprised' -dabwitsa 'surprise'
-daka-	'still' (verb prefix)
dambo/madambo(5/6)	'swamp/swamps'
-dandaula	'complain' -dandaulira 'complain to'
dazi(5)	'baldness'
denga/madenga(5/6)	'roof/roofs'
dengu/madengu(5/6)	'basket/baskets'
dera/madera(5/6)	'region/regions'
deresi/maderesi(5/6)	'dress/dresses'
-di	'truly'

-dikira	'wait/wait for'
dilaivala/adilaivala(1a/2)	'driver/drivers'
dima/madima(5/6)	'work party/parties'
Disembala	'December'
dokotala/adokotala(1a/2)	'doctor/doctors' (also sing'anga)
dona/adona(1a/2)	'lady/ladies' 'woman/women' 'mistress/mistresses'
dothi (5)	'earth'
-dula	'cut' -dulira 'cut for' -duka 'be cut'
-dula	'be expensive' -dulitsa 'make expensive'
-dw-	'passive verb suffix'
-dwala	'be sick' wodwala/odwala 'sick person/people'
-dya	'eat' -dyeka 'be edible' -dyedwa 'be eaten' -dyetsa 'feed'
-dza	'come' -dza- 'come and...' -dzera 'come for'
-dza-	'distant future T/A prefix'
-dzadza	'fill'
dzana	'day before yesterday'
dzanja/manja(5/6)	'hand/hands'
dzenje/maenje(5/6)	'hole/holes'
-dzi-	'self/selves' (reflexive verb suffix)
dziko/maiko(5/6)	'country/countries' dziko la pansi 'the earth'
dzina/maina(5/6)	'name/names'
dzinja/mainja(5/6)	'rainy season/seasons'
dzino/mano(5/6)	'tooth/teeth'

dzira/mazira(5/6)	'egg/eggs'
-dziŵa	'know' -dziŵana 'know each other' -dziwitsa 'inform'
dziŵe/maiŵe(5/6)	pond/ponds
dzulo	'yesterday'
-dzuka	'rise/get up'
dzungu/maungu(5/6)	'pumpkin/pumpkins'

E

Eee	'yes' (also inde)
ekseipulesi	'express'
eni(2)	'owners' mwini(1) 'owner'
Epulo	'April'
eyiti	'eight'

F

-fa	'die' (all living things)
faifi	'five'
Febuluwale	'February'
feteleza(9/10)	'fertilizer/fertilizers'
-fiira	'be red'
-fika	'arrive'
fili	'three'
fisi/afisi(1a/2)	'hyena/hyenas'
fizi(9/10)	'fees'
fodya/afodya(1a/2)	'tobacco/kinds of tobacco'
-folera	'thatch (also -zika)'
folo	'four'
-fotokoza	'explain'

-fotsera	'cover'
fuko/mafuko(5/6)	'group/groups/, 'tribe/tribes' 'nation/nations'
Fulansa	'France'
-fulula	'brew (beer)'
-fulumira	'be early/be fast/hurry -fulumiza 'cause to hurry'
-fuma	'come for'
-funa	'want' -funafuna 'look for' -funika 'be important/be needed'
-funsa	'ask' funso/mafunso(5/6) 'question/questions'
fupa/mafupa(5/6)	'bone/bones'
-fupi	'short/near'

G

gaga/magaga(5/6)	'husk/husks'
galasi(9/10)	'mirror/mirrors'
galimoto(9/10)	'car/cars'
galu/agalu(1a/2)	'dog/dogs'
-ganiza	'think/decide' -ganizira 'think of '
-gaŵa	'divide' -gaŵira 'designate'
gogo/agogo(1a/2)	'grandparent/grandparents'
gomo/magomo(5/6)	'hill/hills'
-gona	'sleep'
-gula	'buy' -gulira 'buy for'
-gulitsa	'sell' -gulitsidwa 'be sold'
-gunda	'bump'
gwa	'strong/strength'
-gwa	'fall' -gwetsa 'cause to fall'

-gwira	'hold' -gwira ntchito 'work' -gwira nkhungu 'accuse of a crime'
-gwirizana	'come to an agreement'

H

hafu/mahafu(5/6)	'half/halves'
handulo/mahandulo(5/6)	'handle/handles'

I

-i-/-zi-	'it/them' (objective prefix of Cl. 9/10)
ichi/icho	'the; this/that' (for Cl. 7 nouns)
ife	'we, us'
-ika	'put/place'
ili/ilo	'the, this/that' (for Cl. 5 nouns)
-ima	'stand' -imilira 'stand up' -imira stand for/represent' 'depend on'
-imba	'sing' -imbitsa 'make/cause to sing' nyimbo 'song'
-ina	'some, another, the other.'
inde	'yes' (also Eee)
ine	'I, me'
inu	'you' (plural/respectful)
-ipa	'be bad/ugly'
-itana	'invite, call'
iti/ito	'the, these/those' (for Cl. 13 nouns)
-iŵala	'forget' -iwalidwa 'be forgotten'
iwe	'you' (singular/familiar)
iwo	'they, them'
iyayi	'no'
iye	'he/she, him/her'
iyi/iyo	'the, these/those' (for Cl. 4) 'the, this/that' (for Cl. 9 nouns)

izi/izo	'the,these/those'(for Cl. 8 and 10 nouns)

J

-ja	'the/that' (shared information)
-jambula	'take (as a picture)'
Januwale	'January'
jekeseni(9/10)	'injection/injections'
jekete(9/10)	'jacket/jackets'
Julayi	'July'
Juni	'June'

K

-k-	stative verbal suffix indicating 'state' or potential
-ka-	'if, when' (verbal T/A prefix) -kana-/-kada- 'if' (conditional)
-ka-/-ti-	'it/them' (object prefixes for Cl. 12/13)
kabichi/makabichi(5/6)	'cabbage/cabbages'
kabudula(12)	'shorts'
kadengu/timadengu(12/13)	'small basket/small baskets'
kagaga(12)	'bran food'
kagalu/tiagalu(12/13)	'small dog/small dogs'
kakhalidwe(12)	'mannerism'
-kalamba	'be old'
kaliyala(9/10)	'carrier/carriers'
kalasi/makalasi(5/6)	'class/classes'
kalata(9/10)	'letter/letters'
-kale	'old' kale 'already' kalekale 'a long time ago'
kalipentala/akalipentala(1a/2)	'carpenter/carpenters'
-kalipira	'be angry at' -kalipitsa 'make angry'
kalulu/akalulu(1a/2)	'hare/hares'

-kambirana	'talk to each other'
kamodzi	'once' kaŵiri 'twice' katatu 'three times' kanayi 'four times' kasanu 'five times'
kampeni/timipeni(12/13)	'a small knife/small knives'
kamwana/tiana(12/13)	'a small child/small children'
kamwa(5)	'mouth' pakamwa(16)/kukamwa(17)/m'kamwa(18)
kamwazi	'dysentery'
-kana	'refuse/deny'
kanema(1a)	'cinema'
kansomba/tinsomba(12/13)	'a small fish/some small fishes'
kanthu/tinthu(12/13)	'a small thing, something/small things'
kapena	'perhaps/or'
kapalepale(12)	'weeding'
kaphunzitsidwe(12)	'way of teaching'
kapita/akapita(1a/2)	'captain/captains'
kapu(9/10)	'cup/cups'
-kati	'middle/between'
katsiŵiri/akatsiŵiri(1a/2)	'expert/experts'
kaŵirikaŵiri	'often' kaŵiri 'twice'
kaya	'what about....,' 'and....?;' 'I don't know...'
kayendetsedwe(12)	'driving'
-kazi	'female'
-kazinga	'fry'
kenaka	'after that'
-kha	'only/alone/-self'
khadabo/makadabo(5/6)	'fingernail/nails'

-khala	'be, stay, live'
khasu/makasu(5/6)	'hoe/hoes'
khate(5)	'leprosy'
-khazika	'place/put'
khofi(1a)	'coffee'
khola/makola(5/6)	'corral/corrals'
-khoma	'hammer'
khomo/makomo(5/6)	'entrance/entrances'
khosi/makosi(5/6)	'neck/necks'
khoti/makoti(5/6)	'court/courts'
-khoza	'can/be able/succeed'
-khula	'scrape'
-khulupirira	'hope'
khumi/makumi(5/6)	'ten/tens'
khuntho/makuntho(5/6)	'a basket/baskets for straining beer'
-khuta	'be full ' -khutira 'be satisfied'
khutu/makutu(5/6)	'ear/ears'
khwee	'the sound of scraping'
-ko	'there/ at a general place'
kodi?	'a question marker/really?'
-kola	'catch'
koloko	'o'clock'
-kolola	'harvest'
-koma	'be sweet'
koma	'but' komanso 'but also'
komalizira	'finally'
-komana	'meet together'
komatu!	'well!'
komiti(9/10)	'committee/committees'

-konda	'like/love' -kondana 'like/love each other'
kondakitala/akondakitala	'conductor/conductors'
-kondwa	(verb stem) be happy -kondweretsa 'make happy/be interesting'
-kongola	'be beautiful'
konkuja	'to the same place'
konsekonse	'anywhere'
-konza	'fix/repair' -konzedwa 'be repaired' -konzeka 'be reparable'
koposa	'above all'
kosatha	'everlasting'
kota	'quarter'
kotero	'like that/such as that/so'
ku-	'to/at (a general location) Kuli 'there is/are' kumene 'where'
-ku-	'you' (informal/singular) object prefix
kuchokera	'from/since/to come from'
-kula	'grow'
-kulu	'big'
-kulungiza	'smoothen, to make smooth'
kumadzulo	'to the west'
kumayesa	'instead of'
khambi(5)	'bitterness'
-kumba	'dig'
-kumbuka	'remember' (also-kumbukira) -kumbutsa 'remind'
kummaŵa	'to the east'
kumpoto	'to the north'
-ku-...-ni	'you' (respectful/polite) object prefix

kumwamba	'(to) the sky'
kumwera	'to the south'
kupita(15)	'going, to go'
kuti	'where?'
kuti	'that/so that/in order that'
kwa	'at someone's place'
kwabasi	'a lot, very much (also kwambiri)
kwacha	'dawn'
kwambiri	'a lot, very much (also kwabasi)
-kwanira	(verb stem), be enough/sufficient -kwaniritsa 'fulfill'
kwanu	'your home' kwathu 'my/our home' kwawo 'his/her/their home'
-kwaputa	'beat/whip'
kwathunthu	'very much'
-kwatira	'marry (men) -kwatiŵa 'be married' (women)
-kwaya	'take'
kwenikweni	'correctly'
-kwera	'take/catch (as a bus)/climb/rise'
-kweza	'advance, raise, improve'
-kwirira	'bring'

L

lachinayi	'Thursday'
lachisanu	'Friday'
lachitatu	'Wednesday'
lachiŵiri	'Tuesday'
-lakwa	'fail'
lalanje/malalanje(5/6)	'orange/oranges'

lamba/malamba(5/6)	'belt/belts'
lamulo/malamulo(5/6)	'law/laws'
lamulungu	'Sunday'
-landa	'take/snatch' -landira 'receive'
-langidwa	'be punished'
-langiza	'advise/show'
-lankhula	'speak/talk' -lankhulana 'talk together'
-lasa	'prick'
lasabata	'Sunday'
-ledzera	'get drunk'
lefelensi(9/10)	'references'
-leka	'stop'
-lekerera	'let free'
-lemba	'write (hire)' -lembedwa 'be written' -lembera 'write for'
-lemera	'be heavy/rich'
lephera	'fail'
lero	'today'
-letsedwa	'be forbidden'
leveni	'eleven'
li-	'be' (also ndi) -li ndi 'have' (be with)
-li-/-wa-(or-wa)	'it/them' (object prefixes for Cl. 5/6)
lichelo/malichelo(5/6)	'basket/baskets for winnowing'
-limba	'be stiff/strong' -limbikitsa 'strengthen/make firm'
-lima	'grow/cultivate' -limidwa 'be cultivated' -limika 'be grown'
-limira	'use'
-limitsa	'labor for'

limodzi	'together'
-li ndi	'have'
-lindira	'wait for'
-lindiza	'look for'
-lindzetsa imfa	'cause death'
-lipira	'pay' -lipitsa 'make someone pay'
-lira	'ring/cry/crow'
-lira	'grow up'
lisiti(9/10)	'receipt/receipts'
liti	'when?'
litsipa(5)	'headache'
liwu/mawu(5/6)	'word/words', 'voice/voices'
-lola	'permit, allow'
lolemba	'Monday'
lokolo	'local'
-londa	'watch' mlonda 'watchman'
losatekedzekatekedzeka	'be without bruises'
-lotcha	'engrave'
-loŵa	'enter'
-loŵera	'take'
loweruka	'Saturday'
-loza	'point at'
ludzu(5)	'thirst' -li ndi ludzu 'be thirsty'
-luka	'weave'
-luma	'bite'
luzi/maluzi(5/6)	'rope/ropes'

M

mabizinesi(6)	business
madzi(6)	'water'
madzulo	'afternoon/evening'
mafuta(6)	'cooking oil'
magazi(6)	'blood'
mailo/mailosi(5/6)	'mile/miles'
makanika/amakanika(1/2)	'mechanic/mechanics'
makedzana	'the old days'
makhalidwe(6)	'general disposition'
makina(6)	'machine'
makolo(2)	'parents'
malaya(6)	'shirt/shirts'
Malichi	'March'
malembedwe(6)	'way of writing'
malimidwe(6)	'agriculture'
malipiro(6)	'salary'
-maliza	'finish/be last'
malo(6)	'place'
malungo(6)	'fever/malaria'
mame(6)	'dew'
manda (6)	'cemetery'
Mande	'Monday' (also Lolemba)
manenedwe(6)	'way of speaking'
Mangalande	England
-manga	'tie, build.' -mangira 'build for'
manja	'right (i.e. direction)'
mankhwala(6)	'medicine'
mantha(6)	'fear'
manzere	'left (i.e. direction)'

Maphunziro(6)	'Education'
mapila(6)	'millet'
masana	'noon'
masamu(6)	'math'
-masula	'untie'
-mata	'stick/daub' -matula 'unstick'
matenda(6)	'illness'
matimati(6)	'tomatoes'
-matula	'unstick'
maŵa	'tomorrow' -a maŵa 'next'
mayeso(6)	'exam/exams'
mayi/amayi(1/2)	'mother/mothers'
mbala/abala(1/2)	'thief/thieves'
mbalame(9/10)	'bird/birds'
mbale/abale(1/2)	'brother/brothers'
mbale(9/10)	'plate/plates'
mbali(9/10)	'side/sides'
m'banda kucha	'before light/dawn'
mbatata(9/10)	'potato/potatoes'
mbiri(9/10)	'history, rumour/rumours, report/reports'
-mbiri	'many/much'
mbusa/abusa(1/2)	'shepherd/shepherds'
-mbuyo	'behind'
mbuzi(9/10)	'goat/goats'
mchere(3)	'salt'
mchimwene/achimwene(1/2)	'young man/men' 'brother/brothers'
mdima/midima(3/4)	'darkness'
mdzukulu/adzukulu(1/2)	'grandchild/grandchildren'
-mene	'the one, who, whom, which, that, whose'

-menya	'hit' -menyana'hit each other' -menyedwa 'be hit'
-mera	'grow'
Meyi	'May'
Mfilika/Afilika(1/2)	'An African/Africans'
mfumu/amfumu(9/2)	'chief/chiefs'
m'mero(18)	'throat'
mitundumitundu	'various kinds'
mkaka(3)	'milk'
mkazi/akazi(1/2)	'woman/women; wife/wives' mkazanga 'my wife'
m'kuja	'day after tomorrow'
mkono/mikono(3/4)	'arm/arms'
mkulu/akulu(1/2)	'older brother/brothers'
mlandu/milandu(3/4)	'dispute/disputes'
mlembi/alembi(1/2)	'writer/writers', 'secretary/secretaries'
mlendo/alendo(1/2)	'guest/guests; traveler/travelers'
mlimi/alimi(1/2)	'farmer/farmers'
mlonda/alonda(1/2)	'watchman/watchmen'
mlongo/alongo(1/2)	'sister/sisters; or 'brother/brothers' sibling of the opposite sex of speaker
m'maŵa	'morning'
m'mene	'where/when/how'
mmera/mimera(3/4)	'sprout/sprouts', 'harvest/harvest'
m'mimba(18)	'stomach'
mmisiri/amisiri(1/2)	'skilled worker/workers'
Mmwenye/Amwenye(1/2)	'an Indian/Indians'
Mngelezi/Angelezi(1/2)	'an Englishman/English people'
mnyamata/anyamata(1/2)	'boy/boys'
mnzake/anzake(1/2)	'his(her) companion/companions'

mnzako/anzako(1/2)	'your companion/companions' (familiar)
mnzanga/anzanga(1/2)	'my companion/companions'
mnzanu/anzanu(1/2)	'your companion/companions' (respectful)
mnzathu/anzathu(1/2)	'our companion/companions'
mnzawo/anzawo(1/2)	'their companion/companions'
-mo	'in there/in that place'
-modzi	'one'
mofulumira	'quickly'
mokhulupirika	'honestly'
mokondwa	'happily'
mommuno	'in this same place'
mokwiya	'angrily'
mondokwa(3/4)	'green maize'
monga	'like/as' (also ngati)
moni!	'hello!'
monsemonse	'anywhere'
monyada	'proudly'
mosangalala	'happily'
moto(3/4)	'five'
moŵa(3)	beer
moyo(3/4)	'life'
mpaka	'until'
mpando/mipando(3/4)	'chair/chairs'
mpeni/mipeni(3/4)	'knife/knives'
mphaka/amphaka(1a/2)	'cat/cats'
mphambu(9/10)	'item/items'
mphambu	'about'
mphamvu(9/10)	'strength' (also gwi, ngwa)
mphasa(9/10)	'mat/mats'
mphatso(9/10)	'gift/gifts'

mphepo (9/10)	'wind/winds'
mphika/miphika (3/4)	'cooking pot/pots'
mphuno (9/10)	'nose/noses'
mphunzitsi/aphunzitsi (1/2)	'teacher/teachers'
mpikisano/ mipikisano (3/4)	'contest/contests'
mpingo/mipingo (3/4)	'mission/missions'
mpini/mipini (3/4)	'handle/handles'
mpira/mipira (9/10)	'ball/balls'
mpunga (3/4)	'rice'
msampha/misampha (3/4)	'trap/traps'
msanga	'quickly'
mseko/miseko (3/4)	'smile/smiles'
msewu/misewu (3/4)	'road/roads'
msika/misika (3/4)	'market'markets'
msikiti/misikiti (3/4)	'mosque/mosques'
msinkhu/misinkhu (3/4)	'size/sizes'
msipu (3)	'green grass'
msomali/misomali (3/4)	'nail/nails'
msonkano/misonkhano (3/4)	'meeting/meetings'
msonkho/misonkho (3/4)	'size/sizes'
msungwana/asungwana (1/2)	'girl/girls'
mtambo/mitambo (3/4)	'cloud/clouds'
mtanda/mitanda (3/4)	'beam/beams'
mtchona/atchona (1/2)	migrant laborer/laborers
mtedza (3)	'groundnuts (peanuts)'
mtendere (3)	'peace'
mtengo/mitengo (3/4)	'tree/trees'
mtengo/mitengo (3/4)	'price/prices'
mthunzi/mithunzi (3/4)	'shadow/shadows'
mtolo/mitolo (3/4)	'bundle/bundles'

mtsibweni/atsibweni(1/2)	'maternal uncle/uncles'
mtsikana/atsikana(1/2)	'girl/girls'
mtsiro/mitsiro(3/4)	'stone/stones'
mtsuko/mitsuko(3/4)	'water jar/jars, pot/pots'
mtunda/mitunda(3/4)	'mile/miles'
mtundu/mitundu(3/4)	'nation/nations' 'color/colors' 'variety/varieties'
-mu-/-wa-(1/2)	'it/them' (object prefix for Cl. 1/2 nouns)
-mu-(m')	'him/her' (object prefix)
mu-(m')	'in/inside/an interior location' muli 'there is/are' muti 'in where?'
mu-	'you' (plural/ respectful)
mudzi/midzi(3/4)	'village/villages'
mulu/miyulu(3/4)	'pile/piles'
mulungu(3)	'God'
mulungu/milungu(3/4)	'week/weeks'
-muna	'male'
munda/minda(3/4)	'field/fields'
munthu/anthu(3/4)	'person/people'
mutu/mitu(3/4)	'head/heads'
mufupi	'width'
mutali	'length'
muzu/mizu(3/4)	'root/roots'
-mva	'hear, feel, understand' -mvana 'understand each other'
-mvera	'listen to' -mverana 'listen to each other'
mvula (9)	'rain'
mvumbi(9)	'continuous rains'
-mwa	'drink' -mweka 'be drinkable' -mwetsa 'make/cause to drink'
mwala/miyala (3/4)	'stone/stones'

-mwalira	'be dead' (people)
-mwamba	'on top, above'
mwamuna/amuna(1/2)	'man/men;' 'husband/husbands'
mwana/ana(1/2)	'child/children'
mwangozi	'accidentally'
mwanzeru	'wisely'
mwasimenti	'cement-like'
mwauchitsiru	'foolishly'
mwaulemu	'honestly/politely'
mwaulesi	'lazily'
mwayi(3)	'luck' -li ndi mwayi 'be lucky'
-mwe	'even, as well, the same...'
-mweta	'cut'
mwezi/miyezi(3/4)	'month/months'
mwendo/miyendo(3/4)	'leg/legs'
mwini/eni(1/2)	'owner/owners'
mzati/mizati(3/4)	'center pole/poles'
mzere/mizere(3/4)	'line/lines'
mzungu/azungu(1/2)	'expatriate/expatriates' 'European/Europeans'

N

na-	'a respectful prefix attached to a woman's family name: NaBanda 'Mrs. Banda'
na-	'with' (fluent usage form)
-na	'past T/A prefix' (also-da-)
nacho	'with it' (for Cl. 7 nouns)
nafe	'with us'
naini	'nine'
nako	'with it' (for Cl. 12 nouns)
nalo	'with it' (for Cl. 5 nouns)
namwino/anamwino(1a/2)	'nurse/nurses'
nane	'with me'
nanga	'what about..., and ...?'
nanu	'with you' (plural/respectful)
nato	'with them' (for Cl. 13 nouns)
nawe	'with you' (singular/familiar)
nawo	'with them'
nawo	'with it' (for Cl. 3 and 14 nouns)
nawo	'with them' (for Cl. 2 and 6 nouns)
naye	'with it' (for Cl. 1/1a nouns)
naye	'with him/her'
-nayi	'four'
nayo	'with them' (for Cl. 4 nouns)
nayo	'with it' (for Cl. 9 nouns)
nazale(9/10)	'nursery/nurseries'
nazo	'with them' (for Cl. 8 and 10 nouns)
ndalama(10)	'money'
ndani	'who?' (ndi + yani?)
ndekha	'I alone/myself'
ndi	'is/are' -li ndi 'have'
ndi	'I' -ndi- 'me' (object pronoun)

ndi	'and' ndipo 'and'
ndi	'with/by' na- 'with' (fluent usage form)
ndimu(9/10)	'lemon/lemons'
-ndira	'mix'
Ndithu!	'Really/I agree'
ndiwo(10)	'a relish or sauce accompanying nsima'
ndolo(9/10)	'earring/earrings'
-nena	'say' -nenetsa 'make/cause to say'
-nenepa	'be fat'
-nga-	'yet' (verb affixes)
-nga-	'may/can' (verbal T/A prefix)
ngakhale	'even, even though, even if, although'
ngakhale...kapena	'whether or not'
-ng'alula	'split'
-ng'amba	'tear' -ng'ambika 'be torn'
-ngathe	'can/be able'
-ngati?	'how many?' kangati 'how often?'
ngati	'if'
ngati	'like/as'
-ngo-	'just' (verb prefix)
ng'oma(9/10)	'drum/drums'
ng'ona(9/10)	'crocodile/crocodiles'
-ng'ono	'small/little'
ngozi(9/10)	'accident/accidents'
ngwi	'strength' (also gwa, mphamvu)
-nja	'outside'

njala(9/10)	'hunger, famine/famines' -li ndi njala 'be hungry'
-njata	'bind/bandage'
njere(9/10)	'seed/seeds'
-nji?	'what?'
njinga(9/10)	'bicycle/bicycles'
njira(9/10)	'way/ways, path/paths'
njoka(9/10)	'snake/snakes'
njovu(9/10)	'elephant/elephants'
nkhanga(9/10)	guinea fowl
nkhani(9/10)	'news, story/stories'
nkhokwe(9/10)	'granary/granaries'
nkhono(9/10)	'snail/snails'
nkhuku(9/10)	'chicken/chickens'
nkhululu(9/10)	'cricket/crickets'
nkhuni(9/10)	'firewood, stick/sticks'
nkhumba(9/10)	'pig/pigs'
nkuntho(9/10)	'storm/storms with strong winds'
-no	'this' (affinity demonstrative)
nokha	'you alone/yourself/yourselves' (plural/polite)
nonse	'all of you'
Novembala	'November'
nsakasa(9/10)	'cool season/seasons'
nsalu(9/10)	'cloth/types of cloth'
nsanje(9)	'jealousy'
nsapato(9/10)	'shoe/shoes'
-nse	'each/all/every/totally, the whole'
nsenjere(9/10)	'elephant grass'
-nsi	'down/under/below'
nsichi(9/10)	'corner post/posts'
nsima(9/10)	a stiff porridge made from maize meal or maize flour.

-nso	'too/also'
nsomba(9/10)	'fish/fishes'
nsungwi(9/10)	'bamboo'
ntchito(9/10)	'work/types of work' -gwira ntchito 'work'
nthambi(9/10)	'twig/twigs'
nthaŵi(9/10)	'time/times' nthaŵi yanji 'what time?' nthawi yotani 'how long?' nthaŵi zina 'sometimes' nthawi zonse 'always'
nthochi(9/10)	'banana/bananas'
-nunkhira	'be fragrant'
-nyadira	'be proud'
nyakwawa/anyakwawa(1a/2)	'headman/headmen'
nyali(9/10)	'light/lights, lamp/lamps'
nyama(9/10)	'meat, wild animal/animals'
nyangalazi(9/10)	'gap/gaps'
-nyamuka	'depart'
-nyamula	'carry' -nyamulidwa 'be carried'
nyanja(9/10)	'lake/lakes'
nyani/anyani(1a/2)	'baboon/baboons'
nyemba(9/10)	'bean/beans'
Nyengo(9/10)	'weather, season/seasons'
nyenyezi(9/10)	'star/stars'
nyimbo(9/10)	'song/songs'
nyuka	'newcomer'
nyumba(9/10)	'house/houses' nyumba zowerengera 'library'
nyumbu(9/10)	'long grass used for thatching'
nyuzi(9/10)	'news' nyuzipepa 'newspaper'
nzengo(9/10)	'support pole/poles'
nzeru(9/10)	'wisdom'

O

-oda	'order'
Odi!	'Hello!' (a greeting at someone's doorstep.) Odini! (a greeting in response to Odi!)
Ogasiti	'August'
okha	'they alone/themselves'
Okutobala	'October'
ola/maola(5/6)	'hour/hours'
-omolera	'remove'
-ona	'see' -onana 'see each other' -onedwa 'be seen' -oneka 'be visible' -onetsa 'show'
-onda	'be thin'
-onjezera	'add for'
-onongeka	'be damaged'
-opa	'be afraid'
-otcha	'roast'

P

pa	'at/on' pali 'there is/are' pamene 'when/where' pati 'where?'
pafupipafupi	'closely'
-pala	'plane'
-palira	'weed/clear'
-pambana	'surpass'
pamodzi	'together' (also limodzi)
-pana	'bind'
-panda	'be without' -panda liw nga 'be innocent' (i.e. without a crime)
-panga	'make' -pangana 'agree' -pangira 'make for'

pang'ono	'a little' pang'ono pang'ono 'very little/slowly'
pansi	'floor/down'
pasiti	'past'
-pasula	destroy
-pata	'acquire' -patula 'put aside'
-patsa	'give' -patsana 'give each other'
patsidya	'across the river'
-pembedza	'worship'
-pempha	'beg' -pemphera 'pray' pemphero/mapemphero(5/6) 'prayer/prayers'
-pendeka	'be tilted'
pepala/mapepala(5/6)	'paper/papers'
pepani	'sorry'
-pereka	'serve/offer/give' -pereka moni 'greet' -perekeza 'escort'
-peza	'find' -pezedwa 'be found' -pezeka 'be found' -pezera 'find for'
-pfuntha	'be destructive'
-pha	'kill' -phana 'kill each other' -phedwa 'be killed' -pha khasu 'work vigorously' ('kill the hoe')
phaso/mapaso(5/6)	'rafter/rafters'
phazi/mapazi(5/6)	'foot/feet'
phe	'silence'
phedulo/mapedulo(5/6)	'pedal/pedals'
phewa/mapewa(5/6)	'shoulder/shoulders'

-phika	'cook' -phikidwa 'be cooked' -phikira 'cook for'
-phimba	'cover'
phiri/mapiri(5/6)	'mountain/mountains'
-phitsira	'boil for'
phokoso/mapokoso(5/6)	'noise/noises'
phoso/maposo(5/6)	'allowance/allowances'
-phulika	'burst'
phungu/aphungu(1a/2)	'member of Parliament/members of Parliament'
-phunzira	'study/learn' phunziro/mapunziro(5/6) 'lesson/lessons' wophunzira/ophunzira(1a/2) 'student/students'
-phunzitsa	'teach' mphunzitsi/aphunzitsi(1/2) 'teacher/teachers'
phwando/mapwando(5/6)	'feast/feasts, picnic/picnics'
phwetekere/mapwetekere(5/6)	'tomato/tomatoes'
-pima	'examine'
-pirira	'persevere'
-pita	'go'
-pitirira	'continue'
-po	'there/at a specific place'
podzeretsa	'passing'
pompo	'at the same place'
ponseponse	'anywhere'
-ponya	'throw'
-posa	'excell'
posachedwa	'soon'
poya	'be terrible'
-psya	'be ready'
pulazi/mapulazi(5/6)	'farm/farms'
puleni/mapuleni(5/6)	'plane/planes' (of a carpenter)
-pumula	'rest'
-pweteka	'hurt' (also -ŵaŵa)

R

-r-	'do to or for someone' (applied verbal suffix)

S

sabata/masabata(5/6)	'week/weeks'
-saka	'herd/hunt'
-sakula	'weed'
-samala	'take care of' - samalira 'be careful'
-sonya	'point/show'
-samba	'wash oneself'
sana	'before/not yet' (verb prefix)
sangweji(9/10)	'sandwich/sandwiches'
-sankha	choose -sankhidwa 'chosen, nominated'
-sanu	'five'
-sanza	'vomit'
-sautsa	'be difficult/trouble'
se	'flatness'
-seka	'laugh' -seketsa 'make laugh'
sekondale	'secondary'
-sema	'carve'
-senza	'carry'
Sepitembala	'September'
-sesa	'sweep'
seveni	'seven'
-seŵera	'play' seŵero/maseŵero(5/6) 'game/games'
shati(9/10)	'western style shirt/shirts'
si-	'be not/not' (negative verbal prefix)
sikisi	'six'
-sina	'treat (as an injury)'

sing'anga/asing'anga(1a/2)	'doctor/doctors'
-sintha	'change'
sipoko/sipokisi(9/10)	'spoke/spokes'
sistala/asisitala(1a/2)	'nurse/nurses'
sitampa/masitampa(5/6)	stamp/stamps'
sitolo(9/10)	'store/stores'
-siya	'leave'
-siyana	'be different' siyanasiyana 'various'
-sochera	'be lost'
-soka	'sew' -sokera 'sew for'
sokosi(9/10)	'socks'
-sonkha moto	'make fire'
-sonkhana	'meet'
-sosa	'clear (fields)'
-soŵa	'need'
sowo(9/10)	'saw/saws'
suga(9/10)	'sugar'
sukulu(9/10)	'school/schools'
-suta	'smoke'
-suzumira	'sneak'
-sweka	'break/shatter'
-swera	'spend time'

T

-ta-	'after' (verb prefix)
Ta-	'try and...'
-tafuna	'chew'
-tali	'long/tall/far' talitali 'very long/very tall/very far'
-tamba	'dance a witch dance'

tambala	'unit of Malawian currency. 100 tambala = one kwacha = $ .75'
tambula/matambula(5/6)	'glass/glasses'
-tandala	'travel around'
-tanganidwa	'be busy'
-tani	'do what/say what?' 'what kind of..?'
tate/atate (1a/2)	'father/fathers'
-tatu	'three'
-taya	'lose, drop' -taya mtima 'lose hope/worry'
tayala/matayala(5/6)	'tire/tires'
tchalitchi/matchalitchi(5/6)	'church/churches'
tcheni/matcheni(5/6)	'chain/chains'
-tchera	'set(a trap)'
tchimo/matchimo(5/6)	'sin/sins'
tchire/matchire(5/6)	'bush/bushes'
-tchuka	'be popular'
tebulo/matebulo(5/6)	'table/tables'
telala/atelala(1a/2)	'tailor/tailors'
-tema	'cut'
-tenga	'take/bring' -tengedwa 'be taken/brought' -tengera 'bring/take for'
teni	'ten'
-tentha	'be hot/burn'
-tere/-tero	'do this/that, say this/that'
tesiti(9/10)	'test/tests'
-tha	'can/be able'
thabwa/matabwa(5/6)	'plank/planks'
thai(9/10)	'tie/ties'
-thakhatha	'boil'
thalauzi(5)	'trousers'

-thamanga	'run' -thamangira 'rush'
-thandiza	'help' -thandizana 'help each other' -thandizidwa 'be helped'
-thaŵa	'escape/run away' -thaŵitsa 'chase away'
-thira	'pour/layer'
-thokoza	'thank'
thope/matope(5/6)	'mud'
thu	'two'
thumba/matumba(5/6)	'pocket/pockets, bag/bags'
thunthu(5)	'the whole'
thupi/matupi(5/6)	'body/bodies'
thwelufu	'twelve'
-thyola	'break' -thyoka 'be broken'
-ti	'say'
ti-	'we'
-ti	'which?'
-ti-	'us' (object prefix)
tii(1a)	'tea'
tikiti(9/10)	'ticket/tickets'
tokha	'we alone/ourselves'
-tola	'gather/pick up'
-topa	'be tired' -topetsa 'make tired'
tsache/masache(5/6)	'broom/brooms'
-tsala	'stay/remain'
tsamba/masamba(5/6)	'leaf/leaves'
-tsatira	'result'
-tsegula	'open' -tsegulidwa 'be opened' -tsegulira 'open for'

-tseka	'shut/close'
-tsekemera	'be sweet'
tsekera/matsekera(5/6)	'grass/grasses'
tsiku/masiku(5/6)	'day/days'
-tsina	'pinch'
tsindwi/matsindwi(5/6)	'roof/roofs'
-tsira	'smear' (or -zira)
-tsitsa	'lower'
tsitsi(5)	'hair'
-tsogola	'go ahead' -tsogolo 'in front'
-tsokomola	'cough'
tsono	'so'
tsopano	'now' -tsopano 'new'
-tsuka	'wash (something)' -tsukira 'wash out'
-tula	'take/lay down'
-tuluka	'rise'
-tulutsa	'send out'
-tumiza	'send' -tumizira 'send for/to'
-tupa	'be swollen'

U

u-	'you' (singular/familiar)
-u-/-i-	'it/them' (object prefixes for Cl. 3/4)
-u-/-wa-	'it/them' (object prefix for Cl. 14/6)
ubwenzi(14)	'friendship'
udzudzu (14)	'mosquito'
udzunguya(14)	'loneliness'
ufa(14)	'flour'

ufulu (14)	'freedom'
ujeni	'whatchamacallit, whatsisname'
-*uka*	'rise'
ukhukhi(14)	'cooking'
ukonde/maukonde(14/6)	'net/nets'
uko/uku	'the, that/this' (for Cl. 15 nouns)
uko/uku	'the, that (there)/this (here)' (for Class 17 nouns)
ukulu(14)	'role'
ukwati(14)	'marriage'
-ul-	reversive verbal suffix
ulalo/maulalo(14/6)	'bridge/bridges'
Ulaya	'Europe'
ulele(14)	'freedom' -a ulele 'free'
ulembi(14)	'secretarial work/writings'
ulemu(14)	'honor/respect'
ulendo/maulendo(14/6)	'journey/journeys'
ulimi(14)	'agriculture/cultivation'
ululu(14)	'poison'
-*uma*	'ripe/dry'
-*umba*	'mold'
umfiti(14)	'witchcraft'
umo/umu	'the, that (in there)/this (in here)' (for Class 18 nouns)
umodzi(14)	'unity'
unyakwawa(14)	'headmanship' nyakwawa (1a) 'headman'
uphunzitsi(14)	'teaching'
usiku	'night/evening'
utsi(14)	'smoke'
uwa/uwo	'the, that/this' (for Class 3 and 14 nouns)
uyo/uyu	'the, that/this' (for Class 1 and 1a nouns)
-*uza*	'tell' -uzidwa 'be told'

V

-vala	'wear/put on/dress' -vula 'take off/undress' -chovala/zovala(7/8) 'clothes'
-vina	'dance'
-vula	'take off/undress'
-vulala	'be hurt/hurt oneself'
-vundikira	'cover' -vundukula 'uncover'
-vundula	'stir'
-vuta	'be difficult/trouble' -vutana 'quarrel' -vutika 'be troubled'

W

-wa- or -ŵa-	'them' (object prefix for Classes 2,6)
-waka	'build with bricks'
wakuba/akuba(1a/2)	'thief/thieves'
wakufa/akufa(1a/2)	'dead person/people'
-wala	'shine'
wani	'one'
wawa	'father, sir' (greeting)
wayilesi(9/10)	'wireless (radio)'
wekha	'you alone/yourself' (singular, familiar)
-weretsa	'make wet'
-weruka	'stop working'
-weruza	'advise/settle a dispute'
wilo/mawilo(5/6)	'wheel/wheels'
-wira	'boil' -wiritsa 'make boil'
wodwala/odwala(1a/2)	'sick person/people'
wogulitsa/ogulitsa(1a/2)	'seller/sellers'

wokonza/okonza(1a/2)	'repairman/repairmen'
wophunzira/ophunzira(1a/2)	'student/students'
woyendetsa/oyendetsa(1a/2)	'driver/drivers'

Ŵ

-ŵaŵa	'hurt'
ŵerenga	'read' -ŵerengedwa 'be read' -nyumba zoŵerengera 'library'
- ŵeta	'graze'
- ŵiri	'two'

Y

yadi/mayadi(5/6)	'yard/yards'
- yala	'spread' -yalula 'roll up'
- yamba	'begin/be first' -yambidwa 'be begun'
- yang'ana	'look/glance at' -yang'anira 'look after/care for'
- yankha	'answer' yankho/mayankho(5/6) 'answer/answers'
yani?	'whom'
yekha	'he/she alone, himself/herself'
- yembekeza	'wait'
- yenda	'go, move, walk' -yendera 'visit/go for'
- yendetsa	'drive/ride'
- yenera(+ infinitive)	'should/ought to'
- yeni	'should come'
- yera	'be white'
- yerekedwa	'show off/be careless'
- yerekeza	'picture/suppose'
- yesa	'try' mayeso(6) 'exam'
yunivesite/mayunivesite	'university/universities (5/6)

Z

zana/mazana(5/6)	'hundred/hundreds'
zenera/mazenera(5/6)	'window/windows'
zi	'nothing'
-zi-	'must' (verb prefix)
-zika	'thatch/erect'
zikomo	'thank you, excuse me, hello'
-zimira	'extinguish/snuff out'
-*zira*	'smear' (also-tsira)
-zizira	'be cold'
-zolowera	'be accustomed to'
-zonda	'inspect'
zoona?	'Really?/Truly?' zoonadi 'Really?'
-zula	'uproot'
-zungulira	'go around' -zunguliridwa 'be surrounded'